THE

Only REFUGE

OF A

Troubled Soul,

In time of

Trouble & Affliction.

OR,

The Sweet and Soul-Raviſhing

MYSTERY of the

Apple-Tree;

Explained and laid open, in Two Diſcourſes from *Cant.* 2. 3. for the Comfort and Encouragement of the True Believer, in the midſt of the worſt and ſoreſt Afflictions which can (poſſibly) befal him in this World: And the Awakening the moſt ſecure Sinner, who is yet a Stranger to the ſaid Myſtery.

Publiſh'd at the earneſt and importunate Requeſt of ſeveral Godly Perſons, who heard the ſame Preached.

Come, Trembling Sinner, haſten, taſte, and ſee,
What Fruit grows on the Spouſes Apple-Tree.

By *J. Barry*, an unworthy Miniſt. of the Goſpel.

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LONDON.

To his Highly Honoured Friends Doctor John Tarlaſs, *Phyſitian to* St. Thomas *his* Hoſpital *in* Southwark, *and his truly Religious Conſort.*

Honoured Sir, and Virtuous Madam.

I Do ſincerely own, and ingeniouſly Acknowledge my ſelf ſo highly oblig'd to you both, for your great Kindneſs and Reſpect ſhewn to unworthy me and my Family; ſince we (Providentially) came (as Pilgrims and Strangers) into *England*, that I am really concern'd that I can (hitherto) but Retaliate in verbal Acknowledgments. The Divine Providence ſeeing it beſt for me to keep me low (in outwards) and by that means to render me uncapable of that Duty; which the Care, Pains, and

conſtant Diligence of an Able and Faithful Phyſitian obliges to.

It is well known both to your ſelves and my Friends and Relations, who were Eye and Ear Witneſſes of the near Approaches I made towards the Grave. How that I owe my Life (under God) ſeveral times (over and over) to the great Skill, Care, and Faithfulneſs of Ingenious and Faithful Doctor *Tarlaſs*: And I do now own and Acknowledge the ſame to the Praiſe of *Jehova* the Great and Chief Phyſitian, and the deſerved Commendation of Doctor *Tarlaſs* his worthy Inſtrument. I hope (dear Sir) I ſhall be Enabled to carry to the Grave a becoming Remembrance of your Chriſtian Kindneſs, and Tender Reſpect ſhewn and expreſt (on all Occaſions) towards the moſt unworthy of Chriſts Ambaſſadors; who, (through ſpecial Grace) can ſay (in truth) that

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he prizes and values his preſent Poverty and Reproach occaſion'd by his Love to, and Zeal for the Goſpel of Jeſus Chriſt, more than he doth all the Honour and Riches which this vain flattering and bewitching World is capable of advancing to.

And I greatly hope, and ſincerely pray, that the ever Bleſſed God (who hath endowed you with ſo Excellent a Gift of Underſtanding, and diſcerning the State and Condition of Human Bodies, and of diſtinguiſhing between the manifold and various Maladies and Diſtempers to which they are obnoxious (even to an Excelling the moſt of Phyſitians now in *London*) and who hath Crown'd your Labours with ſuch Succeſs as beſpeaks you preferrable and deſirable (above all of your Function) by thoſe Patients who have experienc'd your Skill and Faithfulneſs: That this ever Bleſſed God (I ſay) who hath

done for you what is now mention'd above; what, I am capable of expreſſing, may prove your ſpiritual Phyſitian in that needful Hour, when decaying Nature is breathing out its *Ultimum Vale* to the preſent World is, and ſhall be the Prayer and Cordial Wiſh of your highly oblig'd and thankful Patient; who ſhall not ceaſe (whatever others think or ſay of you) to Trumpet out your deſerved Fame and real Worth, while I enjoy the Faculties of Memory and Speech. And what I pray, and wiſh God may be to you in a dying Hour, the ſame I pray and wiſh he will be to your dear and Religious Conſort, in whom you are ſo greatly Bleſt. And for both your ſakes (to whom I own my ſelf for ever obliged) I heartily pray, that God may work out for his own (by the effectual Call of his own Spirit) your dear Poſterity, that when you are call'd off, and they (by Providence)

dence) are call'd on the Stage of publick Service; they may be Acted by the ſame Spirit whereby ye are both Acted; ſo as their Uſefulneſs in their Day and Place, may render and beſpeak them as ſerviceable and deſirable as their Parents, the which if God vouchſafe them (as I hope he will) they will then live truly Honourable, and die lamented, as I am confident you will whenever you go hence.

My prefixing your worthy Names to the enſuing Treatiſe will (I hope) be lookt on as a making Amends for my great Deficiency and ſhortneſs in Handling ſo ſweet and excellent a Subject; eſpecially in the Eſteem and Judgment of thoſe who have the ſame value for you both, as I have. The Method I have taken in owning your Kindneſs will (I greatly hope) be no way diſpleaſing, ſeeing I know not how otherwiſe to do it to my own Satisfaction. I

conclude this ſhort Dedication with my hearty well Wiſhes and Prayer to God for you both; that the Subject of the Appletree (ſo weakly handled in the enſuing Treatiſe) may be (through the Powerful Influence of the Holy Ghoſt in both your Souls) made as delightful to you in reading it, as it was to me in Studying and Preaching it; and as Raviſhing as it was to thoſe at whoſe earneſt Requeſt I have been prevailed with to Publiſh the ſame. I am (Honoured Sir) and virtuous Madam,

Your ever obliged Friend

James Barry.

THE

THE PREFACE TO THE Christian Reader.

Courteous Reader,

WHen first I Preacht on this sweet and delightful Subject, (*the* Appletree) *I little thought or expected to have been seen in Print. So far was I* (*and still am*) *from judging my self capable of handling so Mysterious and Profound a Subject, as it really deserves to be handled.*

That which induc'd me to a Willingness to Publish my Thoughts and Conceptions about it; I lay down in two Particulars.

First, *The real Sweetness and Soul-ravishing Delight which* (*with*

the Spouſe) I found under the Shadow of the Sweet and Precious Jeſus, who is (Allegorically) ſet forth in this Metaphor, whoſe Fruit hath often reviv'd and exhilerated my fainting Soul, while I continu'd ſitting under his Divine Shadow; to keep and ſecure me from being ſcorched to death by the violent Heat of the tempeſtuous Storms which have been rais'd againſt me by the powers of Darkneſs; and which have (inceſſantly) followed me, ſince I was (effectually) called out of a State of Nature; eſpecially, ſince I was call'd to the Work of the Miniſtry. The only Wiſe God ſaw it good to permit Satan and his Inſtruments, not only to commence, but even to maintain and keep up a ſharp War againſt me; that I might know (experimentally) what a ſhadow this Appletree *affords to poor Bewildred Souls, and how that there is no other ſhadow than can ſecure a poor Sinner but in*

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Secondly, *The delightful Sweetness which several Savory-spirited Christians declared they met with (to the Joy and rejoycing of their Spirits) in the handling this Subject. Since when, I have been often and more than ordinarily importun'd by several, both in City and Country to Publish (in Print) what they heard me deliver on the Appletree Subject. They not doubting, but that the Spirit of Christ which made it so delightful and ravishing to themselves, would make it the same to other Believers, if once Printed. At their earnest Request, I did make a Promise of Publishing the same, when I found my self (thereunto) Encouraged by Providence.*

All the Harm I wish thee (kind and charitable Reader) is; that the Spirit of Truth (who Inspir'd Solomon *the Penman of that Glorious Mystery handled in this short Treatise) may graciously vouchsafe unto thee such a measure of the Anoint-*

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ing from above, as may Render thee capable of understanding; and applying thy self (by Faith) the things held forth, and contain'd in it, that so thou may'st (Experimentally) come to taste and feel the sweet Joy and Delight wherewith the unworthy Author met, in Studying and Preaching the same: And wherewith those godly Believers (who heard it Preacht) did meet, at whose Importunity I have now Publisht the same for the publick Good: If thou findest any Comfort, and Soul Advantage by reading it; let it be a Motive to stir thee up to joyn with me in (heartily) requesting, the more Learned and Experienced of the Bridegrooms Friends and faithful Ambassadors, to supply my great Deficiency and shortness, in setting forth the Commendation of this (Incomparably) Excellent Appletree; *in whose Shadow and Fruit consists the very Life (and the Ail) of all true Believers, both here, and hereafter. If it happens thou think me too sharp*

and too bold in handling the Papist, *the* Quaker, *and* Arminians, *&c. In this Treatise I heartily desire thee to consider but two things for preventing Prejudice in thy Spirit; either against the Truth (herein) discover'd, or against the Instrument by whom the Providence of God sees fit to make the Discovery to thee.*

First, *The apparent Disparagement which the Principles and Practises of the above mention'd Hereticks put upon the Churches* Appletree, *in that they hold and teach; that Christs Righteousness (alone) is not sufficient to justifie a Sinner at the Bar of God, without the Sinners Qualifications) as concausses with Christs Righteousness) in Justification. This is a disparagment to Christ (the Churches* Appletree) *which the God of Love and Patience (himself) cannot bear.* Deut. 18. 18. Jo. 5 23. *And should not I (herein) Patrizare, that is, Imitate my Father in decrying and condemning such a Christ debasing and Soul damning Principle;*

I ſhould not (by being ſilent herein) evidence my ſelf to be the Adopted Son of God.

Secondly, *Boldneſs for God, and Zeal for the Honour of his Son, are ſome of thoſe bleſſed Effects which the Shadow and Fruits of the* Appletree *produce in all true Believers, who ſit under the ſhadow, and feed on the Fruit of the Churches* Appletree. Acts 4. 13. Gal. 4. 18. *To convince any (hereof) who queſtion the Truth of what I now aſſert; Let ſuch but once get ſaving Acquaintance with this* Appletree, *by ſitting under its comfortable and delightful ſhadow in time of the moſt raging Storms they meet with, and by feeding (believingly) on its Fruit: And in caſe they become not bold and zealous for God and Chriſt, I ſhall be willing to bear the ignominious Brand or Character of a falſe Prophet.*

Acquaint now thy ſelf with him, and be at Peace, thereby God ſhall come unto thee, Job 22. 21.

O taſte and ſee that the Lord is good; bleſſed is the Man that truſteth in him, Pſal. 34. 8.

Ser-

Sermon I.

Cant. 2. 3.

As the Appletree among the Trees of the Wood, ſo is my Beloved among the Sons; I ſat down under his Shadow with great Delight, and his Fruit was ſweet to my taſte.

AMong all the Metaphors whereby the Wiſdom of God hath ſeen fit, to ſet forth the Excellency and Commodiouſneſs of Chriſt his Son; as he is deſign'd for the Happineſs and Comfort of poor elected Sinners: None ſo ſets him forth (to the life) as this of the Appletree, as will moſt plainly appear by two things.

Firſt, By explaining (or unfolding) the Senſe and Meaning of the Spirit of God in this Allegory or Metaphor.

Secondly, By a due and ſcriptural Application of the ſame to the Souls of poor

poor, weak, tempted Believers, for the Relief and Comfort of whom the same is left upon Record.

I begin with the first (*viz.*) to Explain and unfold the Sense and Meaning of the Spirit of God in this Allegory or Metaphor.

The design of the Spirit of God in this Allegory is, (I humbly conceive) to set forth the incomparable and transcendent Excellency of Jesus Christ, above all other of *Adams* Children, and that on a twofold Account.

First, On the Account of what he is in himself.

Secondly, On the Account of the great Work he is design'd and call'd to by his Father.

First, On the Account of what Christ is in himself; he far (and unspeakably) transcends all the Children of *Adam*, so witnesseth the Spirit of God concerning him, *Psal.* 45. 2. *Thou art fairer than the Children of Men, Grace is poured into thy Lips, therefore God hath Blessed thee for ever.* To this also witnesseth the Church of God (the true Spouse of Christ) which is acted and guided by the Spirit of God, *Cant.* 5. 10. *My Beloved is white and ruddy, the chiefest among ten thousand.* and *ver.* 16. *His mouth*

mouth is moſt ſweet; yea, he is altogether lovely. This tranſcendent Excellency of Chriſt (in himſelf) on which account he Excells all the Children of *Adam*, is to be conſidered with reſpect to two things.

Firſt, In reſpect of his Godhead, as Chriſt is God, he is bleſt with an uncreated eſſential Excellency above all Created Beings, from whom (as ſuch) all created and communicated Excellency in Angels and Saints flows and ſprings, *Zach.* 13. 7. *Jo.* 17. 5. *Phil.* 2. 9. *Heb.* 1. 3.

Secondly, In reſpect of his Humanity, Chriſt is (tranſcendently) more Excellent than all the Children of *Adam*, and that on a twofold Account.

Firſt, On the account of the Spotleſs Purity and perfect Integrity of his Human Nature, whereby a Foundation was laid for uniting the elect World to God in a Bond of an Everlaſting Union. Had not the Humanity of Chriſt been ſpotleſs, and free from all Stain of ſin; it could not (poſſibly) have been capable of Union with the Divine Being, *Pſal.* 5. 4. *Mal.* 1. 13. 2 *Cor.* 5. 21. It is on this Account that Chriſt is ſtil'd the Lamb of God, *Jo.* 1. 36.

John

John ſpeaks with Alluſion to the Paſcal Lamb under the Law, which was to be a Lamb without Spot or Blemiſh, *Exod.* 12. 5. To this alſo alludes the Apoſtle *Peter*, 1 *Pet.* 1. 19. *But with the precious Blood of Chriſt, as of a Lamb without Blemiſh, and without Spot.*

The ſinleſs Purity of his Human Nature, and the exact Conformity of all his Human Actions to the demand of Gods Law, are here intended.

Secondly, On the Account of the extraordinary Anointing of the Spirit, poured out on the Humanity of Chriſt, to fit and meeten him for the great Work of Mediation between God and elect Sinners. Of this Chriſt himſelf gives an Account by the Evangelical Prophet, *Eſa.* 61. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me, to Preach glad tidings to the meek*, &c.

This was excellently held forth in the Perſon of *Aaron* the High Prieſt (under the dark Diſpenſation of the ceremonial Adminiſtration) an Eminent and Glorious Type and Shadow of Chriſt the Elects High Prieſt, *Pſal.* 133. 2.

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It is like the Precious Ointment (upon the Head) that ran down upon the Beard, even *Aarons* Beard, that went down to the Skirts of his Garment: The material Oyl wherewith *Aaron* (Chriſts Type) was anointed, did prefigure and type out the Effuſion of the Spirits, Gifts and Graces on the Human Nature of Chriſt to fit and qualifie him for the Work the Father hath ſent him about; this anointing was poured out on Chriſt without meaſure, as witneſſeth the Scripture, *Jo.* 3 34. *For he whom God hath ſent ſpeaketh the Words of God, for God giveth not the Spirit by meaſure unto him:* This is further backt and confirm'd by *Coloſ.* 1. 19. *For it pleaſed the Father that in him ſhould all fulneſs dwell.* And *Coloſ.* 2. 9. *For in him dwelleth all the fulneſs of the Godhead bodily.*

Beſides the perſonal Anointing of Chriſts Human Nature, wherewith the Father anointed him above his fellows, *Pſal.* 45. 7. there was a (Soul enriching) Stock of Grace put into his Hands (as Mediator) in time to be communicated to all the Elect, who are to be the Members of his Myſtical Body: Hence it is, that Believers are ſaid to re-

receive of Chriſt's Fulneſs; Jo. 1. 16. *And of his Fulneſs have all we received, and Grace for Grace.* Epheſ. 4. 7. *But unto every one of us is given Grace, according to the meaſure of the Gift of Chriſt.*

Chriſt (as God) is the Source and Fountain of all the Graces of Believers, as God-man, he is the Meriter and Purchaſer of all Grace for them; and Chriſt (as Mediator) he hath the diſpencing Power committed to him (by the Father,) to communicate to, and beſtow upon every Member of his Body, what meaſure of Grace he pleaſeth.

Secondly, Chriſt (far) excels all *Adam*'s Children, on the account of the Work to which the Father deſign'd him in Eternity, and whereto he (in time) call'd him.

This great Work is to reconcile God and elect Sinners together, by the Interpoſition of his Mediatorial Righteouſneſs, to make up that Breach which the Sin (and Apoſtacy) of *Adam* had effected between God and the Elect, and to keep and continue them in an everlaſting Covenant of Love and Peace, ſo as that there ſhould never be any Poſſibility of their being at Enmity any more for ever, 2 *Cor.* 5. 19. to wit, that God was

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in Christ, reconciling the World unto himself, not imputing their Trespasses to them. By World in this, (as in other places) is intended the elect World, for whom Christ was made Sin and a Curse; and between whom and God (his offended Father) he stept in (as a Mediator) to make Peace, by offering up himself in Sacrifice to God's Justice, 1 *Tim.* 2. 5, 6. for there is one God, and one Mediator between God and Men, the Man Christ Jesus.

Who gave himself a Ransom for all, to be testified in due time.

Compare with this, *Jo.* 10. 15. and *Jo.* 17. 9. and it will (plainly) appear, that Christ became a Mediator of Redemption and Intercession for God's Elect, and none else.

If what hath been said, concerning what Christ is in himself, and the great Work to which the Father hath design'd and call'd him, be rightly considered, it will appear, (beyond all Contradiction) that he infinitely excels and transcends all the Children of *Adam*. None of *Adam*'s Posterity were ever qualified like him; neither were any of them ever call'd to so great and glorious a Work as he was: this in the general.

But

But more particularly, to come to the Allegory or Metaphor, by which his tranſcendent Excellency is (allegorically) ſet forth, there are three things in the Apple-Tree which beſpeaks the Lord Jeſus, a None-ſuch to the Elect.

Firſt, The Lowneſs and Comlineſs of the Apple-Tree above other Trees: It grows lower and nearer the Ground than other Trees (uſually) do.

The matchleſs Lowlineſs and Humility of Chriſt is (hereby) ſet forth; none could ever compare with him herein. Mat. 11. 29. *Take my Yoke upon you, and learn of me, for I am meek and lowly.*

This is anciently Predicted of him, as appears *Zach.* 9. 9. *Rejoyce greatly O Daughter of Zion, ſhout O Daughter of* Jeruſalem, *behold thy King cometh unto thee; he is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt, the Foal of an Aſs,* Mat. 21. 4, 5. Six things wherein this will appear.

Firſt, His condeſcending to become his Father's Inferior; firſt as a Son, (a Relation which imports Superiority and Inferiority) *Pſal.* 2. 7. *I will declare the Decree the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee,* &c. Jo. 3. 16. *For God ſo loved the World, that he gave his only begotten Son,* &c.

&c. Jo. 14. 28. *For my Father is greater than I.*

Secondly, As a Servant, to do his Work; Pſal. 89. 20. *I have found* David *my Servant, with my Holy Oil have I anointed him.* Eſa. 42. 1. *Behold my Servant, whom I uphold, mine Elect, in whom my Soul delighteth.*

* This Inferiority of Chriſt to God, is to be underſtood in reſpect of the Office he voluntarily took on him (for the Elects ſake,) not in reſpect of Nature or Eſſence, as appears *Zach.* 13. 7. *Awake O Sword againſt my Shepherd, and againſt the Man that is my Fellow.* Jo. 10. 30. *I and my Father are one.* Heb. 1. 3. *Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon,* &c.

Secondly, His condeſcending to aſſume the Humane Nature: Heb. 2. 14. *Foraſmuch as the Children did partake of Fleſh and Blood, he alſo himſelf took part of the ſame.* Verſ. 16. *For verily he took not upon him the Nature of Angels, but he took upon him the Seed of* Abraham.

There are two things, which (if conſidered) will put a bright Luſtre on this Act of Chriſt's Condeſcention.

Firſt, The Baſeneſs of the Matter of that Body he aſſumed, *viz.* A Clod of Earth, and that the worſt of Earth, *viz.* Red

Red Earth; ſo the word *Adam* in *Hebrew* ſignifies.

Secondly, The abject State and wretched Condition into which it fell, by the Apoſtacy and Rebellion of *Adam*, to which he knew he muſt become ſubject. Hence it is, he is ſtiled a Man of Sorrows, and acquainted with Grief. Eſa. 53. 3, 4. Rom. 8. 3. *For what the Law could not do, in that it was weak, (through the Fleſh) God ſending his own Son in the likeneſs of ſinful Fleſh*, &c.

Thirdly, In his being Born of mean Parents. Chriſt (as God) did ſingle out and chooſe the Womb in which his Humanity was to be Conceived; which was not an Empreſs, a Queen, or ſome Lady of Rich and Noble Extraction, (according to the Fleſh) but a mean and deſpicable Maid, of a mean and poor Family, ſo poor, that ſhe was not able to compaſs a Lamb, but muſt be truſting to a pair of Turtle Doves, for a Sacrifice, *Luke* 2. 24. compared with *Lev.* 12. 8. I marvel which of all the wiſe Men, or the Profeſſors of this Age would freely make ſuch a Choice for themſelves or theirs? Chriſt had regard to the Promiſe, not to Riches or Honours.

Fourthly, His taking on him the form of a Servant. Pſal. 40. 6. *Sacrifice and Offer-*

offering thou didſt not deſire, mine Ears thou diggedſt thorow. David (perſonating Chriſt) ſpeaks with Alluſion to to *Exod* 21. 6. where the Law for Servants is ſet down, that Ceremony of Boring the Servants Ear thorow with an Aull, did prefigure Chriſts perpetual Servitude (to his Father) until he ſhould finiſh the Work he had undertaken to go thorow with, *Jo.* 17. 4. *I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do.* Phil. 2. 7. *And made himſelf of no Reputation, and took upon him the form of a Servant*, &c.

Fifthly, The Objects of his Choice whom he loves and delights in,(*viz.*) the poor and deſpiſed ones of the World.

The deſign of the Scriptures (now quoted) is not to aſſure us, that all poor ones in this World, are to be Inheritors of the Kingdom of Heaven; or that all who are richly (or nobly) born after the Fleſh, ſhall die damned: But the deſign is to ſhew, that very few (comparatively) of the rich and noble of this World are ſaved.

Worldly greatneſs and ſaving Grace very rarely meet together in the ſame Perſon, when they do, none on Earth

prove more lowly minded, and abundant in Love to, and Zeal for God, than ſuch, *Ja.* 1. 9, 10. *Let the Brother of low degree rejoyce, in that he is made high. But the rich, in that he is made low*, &c.

A ſecond thing in the *Appletree* which (Allegorically) ſets forth the Excellency and Uſefulneſs of Chriſt to the Elect, is its ſpreading and ſhadowy Nature. As the *Appletree* is of ſingular Uſe and Advantage to Human Bodies, to ſhelter them from Storms and Showers; ſo the Lord Jeſus (ſpiritually fled or run to by Faith) is uſeful and advantagious to the Souls of Gods Elect in time of ſpiritual Storms. Chriſt is ſet forth (in Scripture) as the only Shadow of Security to the Children of God in time of all their Diſtreſs and Tribulations, *Eſa.* 4. 6. *And there ſhall be a Tabernacle for a Shadow in the day time from the heat, and for a place of refuge, and for a Covert from ſtorms and from rain.* Eſa. 25. 4. *Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a blaſt againſt the wall.*

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The Propheſies (now mentioned) are to be underſtood of, and apply'd to Chriſt and the Elect, and none elſe. Chriſt is a Shadow to them and to none elſe; and none in Earth or Heaven can ſecure them from the dreadful Storms they meet with but he, and none beſides him.

The doctrinal Obſervation which Naturally Reſults from the former part of the Text: is, That Chriſt the Son of God (Allegorically) ſet forth by the Apple-Tree is a ſhadow of Protection to the weakeſt Believer, let what ſtorms will come on him in this World. Or thus; in the moſt diſtreſſed, and deplorable Caſe, and Condition, a Believer can (Poſſibly) be in, (in reſpect of Sin and Miſery) He is (for ever) ſecur'd from periſhing, being found under the ſhadow of Chriſt's Protection.

Beſides the words of the Text; that in *Eſa.* 25. 4. is a full, and convincing Proof of the Obſervation now laid down. To which; many other Scriptures may be added out of both the Old Teſtament and the New. But omitting many Quotations: I ſhall proceed to a more clear and convincing Demon-

ſtration of the truth of Doctrine now Aſſerted. And that by an Enumeration of the ſeveral particular Storms, wherewith the weak Believer muſt look and expect to meet, before he Arrives at Heaven And out of all which Chriſt will moſt certainly deliver him.

There are ſix ſharp and dreadful Storms, wherewith Gods Elect meet be ween the Cradle and the Crown in Glory; from all which, the ſhadow of Chriſt's Mediatorſhip covers and ſecures them for ever.

Firſt, The ſtorm of the Laws damnatory Sentence which thunders out Curſes and eternal Death on all *Adams* Children (none excepted) *Rom.* 3. 19. *Now we know that what things the Law ſaith, it ſaith to them that are under the Law: that every mouth may be ſtopped; and all the world may become guilty before God.* Gal. 4. 10. *For as many as are of the works of the Law, they are under the Curſe: for it is written, curſed is every one that continueth not in all things which are written in the Law to do them.*

Here's a Storm which is like the Avenger of Blood (under the Law) it will never be laid, till the awakened, con-

convinced Sinner be either in Hell, or ſhelter'd under the ſhadow of Chriſts mediatorial Satisfaction given to offended Juſtice for the ſinners of God's Elect. From this Storm none can ſecure but the Lord Jeſus, *Jo.* 8. 36. *If the Son therefore ſhall make you free, ye ſhall be free indeed.* Rom. 10 4. *For Chriſt is the end of the Law for Righteouſneſs to every one that believeth.* When the elect ſinner flies for Refuge to the ſhadow of Chriſt's mediatorial Satisfaction, from the terrifying ſentence of the Laws Malediction and Curſe, the Law ſounds a Retreat. It ceaſeth to purſue the ſinner, or to threaten him any more with Damnation. As the Avenger of Blood was not to follow the Man-ſlayer into the City of Refuge, ſo neither will the Law purſue with Curſe and Vengeance the believing ſinner, who hath gotten under Chriſts ſhadow.

Secondly, The bitter Agonies of a wounded Conſcience when the Laws Terror reaches the Soul, and (like fire) drinks up the very Spirit of a poor ſinner, ſo that he knows not which to go, or what to do for Eaſe and Healing. Oh! who but Chriſt's mediatorial ſhadow can ſhelter ſuch a wounded Soul: It is marvellous to think what various

and pitiful ſhifts the bewildered ſinner makes to ſhelter himſelf from this ſtorm, and to lick the Wound whole, which the killing Terrour of the Law hath given the Soul and Conſcience within. The diſtreſſed ſinner lying bound in the Laws Priſon; and ready (every moment) to ſink into final Deſperation under the inſupportable burden of its own Guilt, according to that in *Pro.* 18. 14. *But a wounded Spirit who can bear*, of this *Job* ſeems to complain moſt bitterly, *Job* 6. 4. *The Arrows of the Almighty are within me, the Poyſon whereof drinketh up my Spirit, the Terrors of God do ſet themſelves in array againſt me.* He is filled with perplexing Thoughts, what he had beſt to do in this ſad and deplorable Condition. Do, and live, being the Principal derived from the firſt *Adam*, to the Trade of working he goes; thinking, and hoping (with his Father *Adam*) to hide and cover (from the Eye of God's All-ſeeing Knowledge) his ſpiritual Nakedneſs and Deformity, with the Fig-leaves of his own Performances. Somewhat he muſt do, in order to help and ſave himſelf, but how or where to begin, he finds himſelf at a loſs. Hence thoſe Queries, what ſhall we do? *Acts* 2. 37.

2. 37. *Mark* 10. 17. *Acts* 16. 30. which plainly ſhews, that all *Adams* Children (when awakened by the Terrors of God's Laws) do ſeek for Life and Salvation in a way of Works, this is further confirm'd by *Rom.* 10. 3. *For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God.*

One while the Sinner reſolves with himſelf he will amend his ſinful Courſe, and be (for time to come) a better Man: He will ſay his Prayers, he will confeſs and break off his ſins, he will forſake his vain Companions and ſinful Paſtime; and the Church and ſerving God he reſolves he will frequent, and conſtantly attend.

He will now take on him a ſtrict Profeſſion, a Church Communicant he muſt be, to the Sacrament he goes, and from that to other Duties; ſuch as Faſting, and Almſdeeds, and keeping up a ſtrict Watch over himſelf, in all his ways: He is (now) not the ſame Man he was before, he can (with the Phariſee) boaſt of his negative and poſitive Righteouſneſs, *Luke* 18. 11. 12. And now he thinks and hopes the work is done, albeit he was never nearer Hell

and eternal Ruin than by theſe acts of Morallity (Negative and Poſſitive) he hath brought himſelf. He hath been (all this while) but ſcouring and making clean and bright the outſide of the Cup and Platter, not heeding or regarding the Filth and Naſtineſs which cleaves to the inſide.

A change of State he is a Stranger to; External Reformation he takes to be the Converſion which muſt fit him for Heaven; tho' moſt certain it is, that no Reformation, but what flows from an effectual change of State, will evidence or prove a Man to be a real Convert. Such an External Reformation may qualifie a Man for Church Communion, but never for Heaven: And it is to be feared, that there is but very little, even of this viſible Reformation in ſome Churches, who ſeem (at leaſt in their own, and other Injudicious Peoples Conceits) to be far purer and holier than their Neghbour Churches, who make not ſo much a Noiſe and Blunder as they themſelves do.

There are ſome Churches (ſo called) who (for want of Charity) monopolize a pure Church State to themſelves, as if Chriſt had no true Goſpel Church (in this day) beſides themſelves;

ſelves ; whoſe Preachers and Rulers are of ſo impetuous a Spirit, as drives them to the very *Precipice* of Anathematizing all but themſelves: As if the Doctrin of God's Grace, and the Form of a true Goſpel-Church State were to be found no where but among them ; theſe are like violent Storms and Showers which will not hold long, and (indeed 'tis pity they ſhould. All I ſhall further ſay of ſuch, is the Lord rebuke their furious (and Bedlam-like) Spirit, and give them to ſee, and (in time) to be convinced, how far wide they are from what they fancy they have attain'd to, (*viz.*) a Chriſt-like Spirit, and a true Conformity to the Pattern of God's Houſe, a thing ſo much boaſted of, and gloried in, and that without cauſe. The Word of God aſſures us (up and down) that no Works (or Duties) which ſinners are capable of performing, can poſſibly give Eaſe or Peace to that Conſcience, which the Law of God (ſet home by the Spirit of Bondage) hath wounded. Healing and Peace are to be found no where, but under the ſhadow of Chriſt's Satisfaction; there being nothing ſhort of what ſatisfies Divine Juſtice (for the violation of the Moral Law) which

can ſatisfie and quiet the Conſcience of a wounded ſinner, *Job* 5. 18. *For he maketh ſore, and bindeth up; he woundeth, and his hands make whole.* *Mat.* 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

A third Storm wherewith the elect meets; is, the fiery Aſſaults and Temptations of the Devil. They are call'd fiery from their ſad and dreadful Effects in the Soul and Conſcience of the poor diſtreſſed ſinner; they being (to the Soul) what Poyſon and Fire are to the Body. *Epheſ.* 6. 16. *Above all, taking the ſhield of Faith, whereby ye ſhall be able to quench all the fiery Darts of the wicked.* The Darts (here intended) are the Aſſaults and Temptations of the Devil, which are injected (or caſt) into the Soul ſuddenly, and inviſibly; as Darts are caſt or ſhot by an unſeen Enemy: which, when they find Entrance, they (immediately) inflame the Soul, as poyſon'd Darts or Arrows (hardened in Fire) Invenom or Poyſon the Body: Theſe Temptations (or ſatanical Injections) are numberleſs, and of various ſorts; ſometimes to Preſumption, ſometimes to Deſparation, ſometimes to Atheiſm, ſometimes

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to Blaſphemy, againſt the Majeſty of God; ſometimes to one Wickedneſs, and ſometimes to another. Satan is a buſie Enemy, and a Reſtleſs Enemy; always tempting, and that all Men, and to all manner of Folly and ſin; on which very Account, he is (by the Spirit of God, ſtil'd (in the Greek) ὁ Πειραζων. The Tempter, who is always buſie at his Trade; piercing to know what is in Men, that ſo he might (accordingly) ſuit his Baits to the Diſpoſition and Temper of *Adams* Children, whom he ſeeks to prey upon. Yea, ſo reſtleſs and unwearied is he at his Trade of throwing (or injecting) his fiery Darts into the Soul, that he will not looſe the time of Men's ſleeping. Satan (in this caſe) is like an Enemy, that ſurprizes in the dead of the Night, when Perſons are bury'd in Sleep and Security: And as in Nature, no Alarm is ſo amazing and frightful, as that which is given in the dead of the Night; ſo (as Experience teacheth) no Temptation makes a ſadder Hurricane in the Soul, than the night Sallies, which he makes on the Soul, when the Perſon is buried in ſleep. Now, in ſuch Storms as theſe, what can poor tempted Souls do, were it not for the ſhadow of Chriſts

Cleanſing

Clearſing and Healing Virtue? herein the Brazen Serpent (in the Wilderneſs) did eminently type out the Lord Jeſus Chriſt his Virtue, to heal and cleanſe the Sting and Pollution given (and occaſion'd) by the infernal Serpents ſtinging temptations.

No way poſſible for Help or Cure in this Caſe, but flying (by Faith and Prayer) to the ſhadow of Chriſt's healing and clearſing Virtue. It is on this very Account, that the Grace of Faith is preferr'd above all the other Parts of the Chriſtians ſpiritual Armor; in that it looks (and flies) to Chriſt immediately for Help and Cure.

No ſooner hath the Devil caſt in his Soul affrightning Dart into the Soul of a True Believer; but the Grace of Faith (like an expert and experienc'd Soldier, who whips up the Granado thrown in by the Enemy, and throws it back on the Enemy again) repels and throws back the fiery poyſon'd Dart injected by Satan.

A fourth Storm wherewith the Elect ſoul meets; is, the Wrath of God feared for ſin. Not that God is indeed Wrath with the Elect ſinner as he is with the Reprobate, who hath no ſhare or part in his Sons Redemption: But Satan

Satan and carnal Reaſon, do repreſent God as a wrathful Enemy to the ſinner; this the poor ſinner fully concludes to be ſo, and from hence he feels a miſerable Hurricane within himſelf, as if God were (indeed) his Enemy, and deſign'd to damn him for tranſgreſſing his Juſt and Righteous Law: That the elect ſinner (as *Adams* Child) is born Heir of the Curſe, Partaker of a Nature as polluted and vile, as Hell (it ſelf) can make it; and likewiſe obnoxious to the Wrath threatned for the breach of the Law, and that according to do and live; ſin and die; is, and muſt be granted.

But that he (being Elect, and choſen of God in Chriſt) is under the Curſe, and in danger of being ſeiz'd by the Wrath of God; is no leſs than Blaſphemy to think, or ſay, and that for theſe Reaſons following.

Firſt, Becauſe of the Compact and Agreement between the Father and the Son, concerning the Elect in Eternity. By virtue of which Agreement, the Elect are not only ſecur'd from the Curſe of God's Law (by Chriſt their Vademony and Surety, being made a Curſe for them according to *Eſa.* 53. 5. *Gal.* 3. 13.) But they are alſo ſecur'd (in Chriſt

Chriſt their Head, and covenanting Repreſentative) of eternal Life, according to 2 *Cor.* 5. 21. 6 *Cor.* 1. 30.

Secondly, Becauſe of the Plenary and full Payment (by way of Purchaſe and Redemption) which Chriſt the Elects Undertaker hath made to Gods Juſtice for them.

Concerning which, I am not afraid to affirm; that neither the ſtrict Law of God, nor yet his Juſtice, can demand more (by way of Satisfaction for the ſins of the Elect) than is to be found, in that one Oblation, which he offered to God, when he (through the Eternal Spirit) offered himſelf without Spot to God, *&c. Heb.* 9. 14. *Heb.* 10. 14.

Thirdly, Becauſe of the declared Satisfaction of God the Father, with that his Sons Mediatorial Performance, according to *Eſa.* 53. 11. 12. *Mat.* 3. 17. *Jo.* 16. 10.

Fourthly, Becauſe it would be a charging God the Father with Injuſtice, to hold or ſay, that he looks that the ſame Debt ſhould be twice paid: *Firſt*, by Chriſt his Son (whom he himſelf choſe and anointed to this very Work of redeeming his Elect Captives.) And ſecondly, by the Elect (Perſonally) themſelves,

ſelves, ſucn a practiſe as this would be hiſs'd at by graceleſs Moraliſts; and ſhall Man be more Juſt than God? *Job* 4. 17.

Fifthly, Becauſe it would be an everlaſting Stain and Reflection on the Name and Honour of the Lord Jeſus Chriſt, as if he had engag'd in a work which he prov'd not able to accompliſh, (*viz.*) to redeem God's Elect, and to ſecure them from the Curſe of God, in caſe the Elect be ſtill under that Curſe and Wrath.

The Point then which I conclude upon, is this, (*viz.*) That God's Elect are either ſecur'd from the Curſe of the Law, and deliver'd from the Wrath of God; or elſe, there muſt be ſome defect in the Juſtice of God, or in the Mediatorial Satisfaction of the Son of God (the Elects Surety) but there is (there can be) no Defect in the Juſtice of God, nor yet in the Mediatorial Satisfaction of the Son of God the Elects Surety.

Therefore, the Elect of God are ſecur'd from the Curſe of the Law, and deliver'd from the Wrath of God. *Rom.* 8. 23. *Who ſhall lay any thing to the charge of God's Elect, it is God that juſtifieth.* *Gal.* 3. 13 *Chriſt hath redeem-*

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ed us from the Curſe of the Law, being made a Curſe for us. 1 Theſ. 1. 10. *Even Jeſus, who hath delivered us from the wrath to come.* From what hath been ſaid, it will neceſſarily follow; that the Storm and Hurricane occaſion'd by the fear of the Wrath of God in the Soul of an Elect ſinner) is rather from the ſentence of the Law, not rightly underſtood, than from any actual Execution of the Curſe, and Wrath of God upon him for ſin.

Whatever Thoughts or Apprehenſions the Elect ſinner hath, concerning the Wrath of God, which raiſeth ſuch a terrifying ſtorm in the Conſcience, this is an undoubted Truth; that nothing but flying to the Shadow of Chriſts Mediatorial Satisfaction, can allay that ſtorm, and give the troubled Soul inward Comfort, *Job* 33. *Then he is gracious unto him, and ſaith deliver him*, &c. Heb. 6. 18. *Who have fled for refuge to the hope ſet before them*, &c.

A fifth ſtorm, wherewith the Elect ſinner will frequently meet in the World, is, the ſcorching Heat of Tribulations, and outward Perſecutions: of this our Lord (himſelf) hath had large Experience (none more) and of this he hath forewarn'd all his following Members,

bers, who are to follow him in the Regeneration, *In the World ye ſhall have Tribulation*, &c. Mat. 10. 22. *And ye ſhall be hated of all men, for my Names ſake*, &c. 2 Tim. 3. 12. *Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.*

This was the Path wherein the (now) Triumphing Martyrs follow'd the Captain of their Salvation, who was made perfect through ſuffering, *Heb.* 2. 10. Theſe kind of ſtorms are very uneaſie and frightful yet they muſt be gone thorow by thoſe, who follow the Lamb to the Kingdom of Heaven. It is here, as it is with thoſe Merchants, who covet to partake of the Riches in the *Indies:* They muſt expect to meet, not only with contrary Winds, but with fearful ſtorms, and dreadful Hurricanes too, before they can come to poſſeſs the deſired Riches of that Country: And of all ſtorms, the Hurricane is moſt frightful and dangerous, the ſame being occaſion'd by a meeting of all the four Winds (together) oppoſing each the other, with all their ſtrength. When but one of the Winds blow, tho' it blow not only freſh, but boiſterouſly; yet if the Ship hath but Sea-room enough, ſhe will weather the Point;

yea

yea, albeit the Wind chop about from one point to another.

But when all the four Winds blow in their full ſtrength together, the Ship knows not which way to ſteer her courſe: All ſhe can do, is to commit her ſelf to the Mercy of the reſtleſs Sea; which (like a Gulph) is ready (with open Mouth to ſwallow her up. When it comes to this, the Mariners hope of eſcaping with their Lives, is at a very low Ebb, if any Hope (at all) be left them. And ſurely, did not the over-ruling Providence of Heaven watch over poor Mortals, in ſuch Hurricanes, the great Deep muſt be their Tomb.

As there are natural Storms (which attend the Children of *Adam*, threatning the Life and Comforts of their Body) ſo there are ſpiritual Storms; which (as deſign'd and manag'd by the Devil) ſtrike at, and threaten the very Life and Comfort of the Soul. As the former of theſe, ſo alſo the latter; they admit of degrees, ſome Souls (as well as ſome Bodies) they meet with (and paſs thorow) far greater and ſharper ſtorms than others.

And as the common Care and Providence of God, is to be ſeen and acknowledg'd in preſerving the Bodies of Men,

Men, from perishing by the former. So, his special Care and saving Providence is to be seen, and thankfully acknowledg'd, in preserving the Souls of the Elect, from perishing by the latter.

And as the storms at Sea are occasion'd by the four Winds, *East*, *West*, *North* and *South* Winds; so the spiritual Storms which threaten and endanger the Soul they proceed from, and are occasioned by a fourfold Party.

First, The Devil, (who ever since his Apostacy) is become an implacable and an irreconcileable Enemy; as to the Majesty of God, so also to the Souls of Men; who hath (on this very Account) the names given him (both in Hebrew and in Greek) which signifie and import the same thing with his Nature, (*viz.*) Destroyer. So the Names of *Abaddon* (in Hebrew) and Apollyon (in Greek) signifie, as the Learned know, *Rev.* 9. 11.

Secondly, the World (I mean the wicked of the World) which is not only at Enmity with God, but a real Hater and Persecutor of all that love God, and bear his Blessed Image: These the Devil makes use of in his service. The Devil makes use of these (in his Service)

vice) as they are his Children, and Servants, *Jo.* 8. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do,* Gal. 4. 29. *But as then he that was born after the flesh, persecuted him that was born after the Spirit even so it is now.*

Thirdly, Corrupt Nature, which is the worst Enemy a Man hath, and which is that which gives the Devil the greatest Advantage (against a Man's self) of any thing in the World: This Corruption of Nature lies in two things. *First,* The sad and wretched Aversion of the Heart to God, and all things spiritually good. *Secondly,* The Devil-like Propensity of the Heart and Soul to what is hateful to God, and really Destructive to the Man's own self. Were it not for this Corruption of Nature, the Devil and his other Auxiliary Forces could do nothing, which would prove of any Avail, to Ruin or undo a Soul; but herein lies his great Advantage that he hath within a Man's self, a Party or a Principle which (if the Spirit and Grace of God prevent not) he can (by his serpentine Craft and Lyon-like Fury) stir up, and draw forth to such a degree, as will cause the Man to cry out and say; that his worst

worſt and moſt deſtructive Enemy is within himſelf; and that were it not for that, he need not value or fear all the Storms and overwhelming Hurricanes, which all the Legions of Apoſtate Angels in Hell, and all the Politick and Mallicious Perſecutors in the World, could poſſibly deviſe or raiſe againſt him. Were it not for the Tinder of Heart Corruption, the Devil would ſoon grow weary of throwing into the Soul the poyſonous Sparks of his Infernal Temptations. *The Prince of this world cometh* (ſaith Chriſt) *and hath nothing in me*, *Jo.* 14. 30. No Immorality (in Practiſe) whereof to accuſe him; neither any Pollution (or Corruption) in the aſſumed Nature; on which his Temptations could poſſibly catch hold, and herein lay Chriſt's and the Elects Advantage. For had the Tempter found the leaſt matter in Chriſt, on which his Temptations could faſten, the Elect (for whom Chriſt undertook as Vademony and Surety, would have been over and over miſerable and wretched, to endleſs Eternity.

The fourth Party who hath a Hand in thoſe Storms wherewith Elect ſinners do meet in this Life; is, God himſelf; who

who (by the Methods his wiſe Provi
dence takes with the Elect) ſeems (t
outward appearance) to deſign thei
utter Ruin, this the Devil (frequently
ſuggeſts to the Soul; and this the poo
bewildred ſinner is (eaſily) perſwade
to credit. And when matters come t
this paſs, that when the Poor ſinner i
ſurrounded with perplexing Trials o
all hands; the Billows and Waves o
all kind of Temptations being read
even to cover his Head, and ſwallo
him up: He concludes, that God him
ſelf is his Enemy, it muſt needs be ve
ry diſmal with the poor ſinner in ſuch
Condition,

There are four things (eſpecially i
reſpect whereof, the poor ſinner ma
be ſaid to be in a Storm, in each of whic
the four Parties (above mention'd) ma
have a hand.

Firſt, Extream Poverty and outwar
Streights, which is a very ſore Trial
and a Burden ſo heavy (eſpecially t
thoſe who have ſometimes enjoy'
Plenty, and Fulneſs) that many have
ſunk under its Weight; ſome hanging
themſelves, ſome drowning themſelves,
and others cutting their own Throats;
not able to bear the Reproach of out-
ward Poverty.

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Secondly, Black Reproach upon the Name and Reputation, this is a Storm harder to go through, than moſt Men think, till they come to be try'd thereby. Oh! how doth the Spirit that is in *Adam's* Children, luſt to Envy, and Revenge, when they meet with Affronts in their good Name and Reputation? To be miſcall'd and miſrepreſented among Men; to be accounted not fit (or worthy) to live among Men: Proud Nature cries out, Fleſh and Blood cannot bear it; What! to be ſo and ſo abuſed, to have my good Name taken away, I'll die before I'll pocket (or put up) ſuch an Affront, ſuch an Abuſe: Either Arreſt the Perſon in an Action of Slander, or Peg him to the Wall. And in caſe any peaceable Friend diſſwade from ſuch revengeful Practices; What's the Reply? What! unman my ſelf? be accounted a Coward? to be laugh'd at by every body? this is the Language of the firſt *Adams* Nature: *Ja.* 4. 1. 5. *But where the work of Renovation hath paſt on a ſinner, his Note is changed*; His unman my ſelf is turned into undog my ſelf, undevil my ſelf.

Let but the Experience of the moſt mortified Believer, be call'd in to ſpeak

to

to the Point; and it will be readily acknowledged, that Reproach and Slanders on the Name and Reputation, are not eaſily gone through, it is a ſharp and a trying Storm. Reproach and Contempt from Men (eſpecially from Inferiours) was a part of *Jobs* Trials, *Job* 30. 1. And had he not been Bleſt with ſuch an extraordinary ſtock of Patience, he could never have born it as he did. *Reproach hath broken mine heart* (ſaid Holy *David*) *Pſal.* 69. 20. And others had Trials of cruel Mockings, &c. *Heb.* 11. 36.

Thirdly, To be ſmitten in the Body with Sickneſs and waſting Diſtempers, when the ſad Symptoms of Death and Mortality invade languiſhing Nature: This goes cloſe to the very Root, it being a ſtroke at the very Being of Nature, threatning its Diſſolution; this is a ſtorm which will cauſe the Face of the ſtrongeſt and ſtouteſt of *Adam's* Children to gather Paleneſs, and will put the Sons of Men into ſorer Frights, than any of the former Storms, which were ſo uneaſie when Death (that all-conquering King of Terrours) looks the dying Man full in the Face; it is a difficult thing to go through the Pangs and Agonies of a dying Hour.

Fourthly,

Fourthly, Soul Desertion. When the Clouds from above interpose between the sensible Manifestations of God's Love and Favour, and the benighted deserted Soul: When the Waves and Billows (from God) are commissioned to pass over the poor Soul, as if its utter Ruin were design'd by God. This is a Storm indeed, and the hardest to be wrestled with, by the Man who hath been frequently visited with the sweet and Soul-ravishing Embraces of God's Love,

Either of these four Particulars, (if it be sharp on a poor Man) it may be compar'd to a sharp Storm at Sea; occasion'd by either of the four Winds, which may set a Man hard to it.

But when all four come on a Man (at once) then the Soul is made to understand what a spiritual Hurricane means.

A Man may loose his All in this World, his Substance may be lost, his Trade may fail, he may come to be as poor as *Job*; and yet (being in Esteem for his Goodness and Honesty, he may have Trust and Credit among his Neighbours; and so may (in time) recover his Losses.

If a Man may be clouded (as to his Name and Credit) among Men, and yet (having of his own wherewith to ſubſiſt in the ſight and midſt of his Traducers and Reproachers) he may make a pretty good ſhift to weather the point.

A Man may be extream poor, he may be blacken'd with Reproach, he may be viſited with bodily ſickneſs; yet, having ſenſible Communion with God, none of theſe ſingle ſtorms can overſet him; becauſe, the diſcerned Smiles of God's reconciled Face, ſupplies all the other wants.

But for the ſame Perſon to be ſtript of all viſible Subſtance, and to become a Proverb of reproach among all ſorts (as well Friends as Enemies) to be ſmitten in his Health, and to feel himſelf under the actual Arreſt of Death: And at the ſame time, for God to ſeem to write bitter things againſt him, and to carry it towards the Poor Soul, as if he were become the Man's Enemy, if there be a ſpiritual Hurricane (this ſide Hell) this is one.

All theſe bitter Ingredients met together in that ſad Hurricane, which the Devil was permitted to raiſe againſt *Job*. His Subſtance ſwept all away,

and

and he left as empty handed, as when he came into the World. He was caſt out of the kind, and charitable Thoughts of all (as well his Friends and neareſt Relations) as Enemies and Strangers; and the God of his Life and Comfort too, did ſet himſelf in Battel Array againſt him. Oh! what a Hurricane was this Holy, Upright hearted Man in, it muſt needs be very ſore and ſharp, when ſuch a Mirrour of Patience lets fly ſuch Expreſſions, as to Curſe the very day of his own Birth. *Job* 3. 1, 2, 3. and to wiſh himſelf to be ameer Non-Entity. *ver.* 16. with other Expreſſions full of unbecoming Reflections on that Juſt, Holy and Tremendous God, whom he lov'd and fear'd above all things. It were worth while, if thoſe deluded and graceleſs Perfectioniſts, who talk ſo boaſtingly and ignorantly of a ſinleſs Perfection; had power to conſider (without prejudice) how far *Job* was from that ſinleſs Perfection, they teach and affirm is attainable in this Life: and for Proof whereof they bring in *Job* for one Inſtance: Aſſerting, that he was perfect in their Senſe, let *Job's* great Impatience (in the time of his ſore and ſinking Trials) together with his own Acknowledgment of his Imperfection (in Sanctification)

be weigh'd in the Ballance of an unbyaſſed and unprejudicate Conſideration, and then will it (convincingly) appear, how vain, and altogether contrary to God's Truth, and the Experience of all true Believers, that ſilly Opinion of theirs is.

If I juſtifie my ſelf, mine own Mouth ſhall condemn me: If I ſay I am perfect, it ſhall (alſo) prove me perverſe, *Job* 9. 20. *If I waſh my ſelf with Snow water, and make my hands never ſo clean, yet ſhalt thou plunge me in the Ditch; and mine own Cloaths ſhall abhor me*, ver. 30, 31. Holy *David* was ſomewhat near to *Job*, in point of Troubles and Afflictions, as appears by *Pſal.* 42. 7. *Deep calleth unto deep, at the noiſe of thy water-ſpouts, all thy Waves and thy Billows have gone over me.* And in *Pſal.* 142. 4. *I looked on my right hand, and beheld; but there was no man that would know me, refuge failed me, no man cared for my Soul.* Other Inſtances might be (here) brought in, to ſhew what Hurricanes the Saints of God have gone through, and yet it hath not been in the power of thoſe Hurricanes to overſet, or overcome thoſe Servants of the Living God. The higher and ſharper the ſtorms were, the cloſer Faith did

did cling to its Object; witneſs *Job*'s fixed Reſolution. *Though he ſlay me, yet will I truſt in him*, Job 13. 15. That of *David* alſo is to the purpoſe; *Yea, though I walk through the valley of the ſhadow of death, yet will I fear no evil*, Pſal. 23. 4,

Theſe, and all the moſt Eminent Saints of God (Recorded in Scripture) whenever they felt any thing of a ſtorm approach them, their way they took for ſelf Preſervation, was to run (by Faith and Prayer) to the ſhadow of Chriſt. And as they, ſo every true (and uprighted-hearted) Believer, when he finds himſelf ſtript of all outward Accommodations, forſaken of all Relations, and familiar Friends; made an Obloquy of the blackeſt Reproach, compaſt about with the ſhadow of Death, and the Face of God (himſelf) ſeeming to Frown on the dying Believer; yet, in the very height of his Extremity, his Faith will catch hold of the Appletree, and there will hold, come Life, come Death. Oh! the Excellency and Power of a Divine Faith.

To apply what hath been diſcover'd, concerning Chriſt's Suitableneſs and Commodiouſneſs to anſwer the neceſſitous Condition of poor ſinners from

this Metaphor of the Appletree; let the firſt Uſe be of Information, I will Branch it forth into ſix particular Branches.

Branch the firſt, Learn hence how ſacrilegious and wicked the Doctrin of Popery is, which allows and teaches, that there are more Mediators between God and Sinners, beſides Jeſus Chriſt; the continual uſe Papiſts make of the Virgin *Mary* and other Saints (in their Praying to God) is an evident proof hereof. They that doubt hereof, let them (for their own Satisfaction) look into the *Roſary* (or Ladies *Pſalter*) which is the poor beſotted Papiſts *Vade mecum*. The which, whoever reads (comparing the ſame with the Word of God) will ſoon be convinc'd of the Idolatry of the Church of *Rome*. The Spirit and Word of God aſſures us, that there is but one (onely) Mediator between God and ſinful Men; and that the Man Chriſt Jeſus is that Mediator. *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus*, 1 Tim. 2. 5. *But now hath he obtained a more excellent Miniſtry, by how much (alſo) he is the Mediator of a better Covenant, which was Eſtabliſhed upon better Promiſes. Heb.* 8. 6.

8. 6. *And to Jesus the Mediator of the New Covenant*, Heb. 12 24.

To convince you of this sacrilegious and damning Doctrin, I offer three things to serious Consideration. *First*,

The Word of God no where gives that honourable Title of Mediator to any but the Son of God.

Secondly, None was ever found by the Wisdom of God, who was capable of such an high Office, and that for two Reasons.

First, Because the Mediator who must come in between God and sinners, must be God, as well as Man. Now it is most certain, that neither the Virgin *Mary*, nor any other of the Saints (of whom Papists make use as Mediators) are God.

Secondly, Because none of the Creatures (to be Redeem'd) were able to encounter with the Death and Miseries, through which the Mediator was to go, in making up the Breach between God and the Elect. Neither Virgin *Mary*, nor any other Saint shed their Blood on the Account of Ransoming sinners. *I have trodden the wine press (alone) and of the people, there was none with me*, Esa. 63. 3. *And I looked, and there was none to help; and I wondred*

that there was none to uphold; therefore, mine own Arm brought Salvation unto me, and my fury it upheld me ver. 5. *Is Christ divided? was* Paul *Crucified for you*, &c. 1 *Cor.* 1. 13. This Work of bearing ſin (as a Surety for ſinners) was ſo (unconceiveably) great, that I am very bold in affirming, that had the Virgin *Mary* (that Capital Idol of the *Romiſh* Synagogue) with all the other Saints, whom the Papiſts joyn with her; as Coadjutors (or fellow Helpers) to make her Mediation, and Interceſſion (in Heaven) the more ſucceſsful, joyn'd with her, in lying under the weight of the ſins of God's Elect: It would have ſunk her, and them to, into the nethermoſt Hell; yea, and all the Angels of Heaven, had they been under that Load.

It never (yet) belonged to any to be a Mediator of Interceſſion, but to him that was a Mediator of Redemption. Theſe two conſtitutive Parts of a compleat Mediator, muſt never be parted, *they are both in Chriſt, and in none other in Heaven or Earth*, Eſa. 53. 12. with the Scriptures already Quoted. To which, I add a third Reaſon, (*viz.*) Becauſe neither Virgin *Mary*, nor any other Saints or Angels, were ever nominated or appointed to that

that High and moſt Sacred Office by God the Father. This is Chriſt's Right (excluding all others) and that by the Priviledge of his Birth. *I will declare the Decree, the Lord hath ſaid unto me, thou art my Son, this day have I Begotten thee. Ask of me, and I will give thee*, &c. *Pſal.* 2. 7, 8. to this great Office he was Anointed, and ſet apart by the declared Will and ſacred Oath of him who cannot lie or change. *The Lord hath ſworn, and will not repent; thou art a Prieſt forever after the Order of* Melchizedech, *Pſal.* 110. 4. Neither of theſe things can be ſaid of the Virgin *Mary*, or any (meer) Creature without horrid Lying, and Blaſphemy againſt the Glorious and ever Bleſſed Trinity.

Branch the ſecond, Learn hence how near akin to Popery ſuch be, who (notwithſtanding they declare againſt Popery) lay the ſtreſs of their Hope of obtaining any Mercy, on their own (worſe than Threadbare) Performances.

Such Perſons ſacrifice to their own drag, Hab. 1. 16. Their own deep Humiliations, their Prayers, their Faſtings, their Almſdeeeds; ſomething of their own Qualifications muſt claim the Ho-

nor of procuring the favor and kindneſs God ſhews them; or at leaſt be brought in (collaterally) with Chriſt's Merits, as the procuring Cauſe of the Mercy they receive. How do theſe kind of Profeſſors extol and and advance the Honour and Dignity of the Lord Jeſus Chriſt.

Theſe, inſtead of running to ſhelter themſelves under the ſhadow of this Appletree. *(viz.)* The Righteouſneſs and Satisfaction of Chriſt. They run to the falſe covering of their own Qualifications; aſcribing their ſucceſs unto them, not to Chriſt. How little differing from downright Papiſts are theſe? *Eſa.* 30. 1.

Oh! how hard a thing is ſelf-denial? for a Man to do duty, and not to truſt to it. For a Chriſtian to be all in Chriſt, and nothing in himſelf, in the point of Merit and Truſt, to obtain the good he wants.

Theſe are as great ſtrangers to the Grace of the Goſpel, and will (in the end) be found as far from the Kingdom of Heaven, as thoſe Papiſts from whom they think they ſeparate; being no better than thoſe fooliſh Virgins in *Mat.* 25. who (for want of the Oyl of Grace in their Hearts) were ſhut out

of

of Heaven. He that is a Chriſtian (in Truth) as he devolves the whole concerns of his Life and Salvation, on the Lord Jeſus Chriſt, to be ſecured by him (alone) and in his own way; ſo he aſcribes the Praiſe of every Bleſſing he receives for Soul and Body, to Chriſt the Son of God (not excluding God the Father and the Holy Ghoſt) ſuch a Soul knows it, to be high Sacriledge to aſcribe any part of the Praiſe of his Salvation to any but God. *Not unto us O Lord, not unto us, but unto thy Name give Glory, for thy Mercy, and for thy Truths ſake*, Pſal. 115. 1. *For my Names ſake will I defer mine Anger, and for my Praiſe will I refrain for thee, that I cut thee not off*, Eſa. 48. 9. *Not for your ſakes doo I this, ſaith the Lord God, be it known unt you, be aſhamed and confounded for your own ways, O houſe of* Iſrael, *Ezek.* 36. 32. To which I will only add, that of our Saviour. *So likewiſe ye, when ye have done all theſe things which are commanded you; ſay, we are unprofitable ſervants, we have done that which was our duty to do*, Luke 17. 10. In the Scriptures (now Quoted (it is moſt plain, and conſpicuous to any who are not either judicially or wilfully blind, that all occaſion is taken away

away from ſaved ſinners, of ever boaſting of any worth or goodneſs of their own in the ſight of a Holy God. *Epheſ.* 2. 9.

Branch 3*d.* See and learn hence what little Cauſe or Reaſon any true Believers have to be diſmay'd or diſcouraged at any Difficulties, which lies in their way of Duty to God.

He who ſits (by Faith and humble Dependence) under the ſhadow of this Almighty Redeemer, and All-ſufficient Saviour; needs not fear, tho' all the World were up in Arms againſt him: For moſt certain it is, (the Word of God and rooted Experience) aſſures me of it, that Chriſt will either blaſt and confound all the crafty Pollicy and Strength of the Believers Enemies, that they ſhall not be able to touch him (ſo as to ſpoil him) or elſe, he will endue the Believer with an Heroick Spirit of Fortitude, and heavenly Courage; whereby he ſhall be enabled to ſuffer patiently and conſtantly for the Cauſe of God, which is unſpeakably better, and (every way) more eligible to that Believer; who would give an Evidence of his Faith in, and his Love to the Perſon, and Cauſe of his Beloved Jeſus. *I, even I am he that comforteth*

forteth you, who art thou, that thou ſhouldeſt be afraid of a man that ſhall die; and the Son of man that ſhall be made as the graſs? Eſa. 51. 12. *Fear not, for I have Redeemed thee, I have called thee by thy Name, thou art mine; when thou paſſeſt through the waters, I will be with thee, and through the Rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee,* Eſa. 43. 2, 3.

Branch 4th, Learn hence the Reaſon why the moſt potent and ſubtil Adverſaries of true Believers, are not able to prevail againſt them, to ruin them, Every ſound Believer who ſits under the ſhadow of Chriſt, they are built upon that Rock, which can neither be mov'd by the blaſt of the moſt raging Perſecutors Threats and Accuſations; nor yet pierced by the moſt poyſoned Arrows, their Envy and Malice can ſhoot at the Believer.

The ſtorms may blow, and the Waters (of all kind of Afflictions) may flow at ſuch a boiſterous rate, as may cauſe all Beholders (yea, the Believer himſelf) to think and conclude, that God is become his Enemy, and that

his

his utter Overthrow is design'd by God; and yet the Believer shall be safe, and come off Victor, and Conquerour at last.

A right (sound hearted) Believer, when surrounded with the Billows and Waves of the most amazing Tribulations, he may be likened to *Noahs* Ark, tho' he may be hedg'd in with Afflictions, as the Ark was with Water, both from below, and from above (at the same time) yet shall he be kept from sinking, as the Ark was. *Mark the perfect man, and behold the upright, for the end of that man is peace*, Psal. 37. 37. Of the true Believers it is said, *He that toucheth you, toucheth the Apple of his* (namely Gods) *Eye*, Zach. 2. 8.

And upon this Rock will I build my Church, and the gates of Hell shall not prevail against it, Mat. 16. 18.

Use 2d. of Exhortation, Oh! that all who hear or read this, would be perswaded to acquaint themselves with this Appletrees shadow, so as to hasten under it; before those impending storms (which threaten all unregenerate sinners with Curse and eternal Death: And those depopulating Judgments of God, which threaten to lay *Englands* Pride

Pride and Wickedneſs in the duſt of Contempt) break out, and ſweep all the Contemners of Chriſt and his Goſpel, before them.

For Motives hereto, conſider (with greateſt Seriouſneſs) theſe ſix Motives following.

Motive the firſt, All who are not found ſitting under the ſhadow of this Appletree, they are open to all thoſe amazing and deſtroying Storms, which hang over the heads of God provoking and Chriſt deſpiſing ſinners.

Oh! Sinner, Sinner! thou who goeſt to Church, and who comeſt to the Meetings of God's People, and ſayeſt thy Prayers, making a great ſhew in the Profeſſion of the Proteſtant Religion; what will come of thee, if thou be found ſitting under the ſhadow of thy own Righteouſneſs, when the ſtorm comes? Take this warning from a deſpiſed Diſpenſer of God's Holy Word, who (through ſpecial Grace) can ſay, he would not take the Glory and the Riches of Hypocritical *England*, to tell thee a Lie in this greateſt of Concerns: Neither thy running to the Church, nor thy haſtening to thy ſolemn Faſts in the Meetings, thy gilded Prayer Book, or thy graceleſs Prayers, compoſed and made by

by ſtrength of thy natural Parts, and utter'd with never ſo much Zeal and melting Affections, will keep thee from the dreadful Storms of God's Judgments when they come; nothing ſhort of Chriſts ſhadow will ſecure thee, to hide and ſhelter thee from the overflowing Scourge when it comes, *Eſa.* 28. 18.

Motive (2*d.*) Conſider how bleſſed and happy the true Believer is (above all other) let what ſtorm God pleaſeth come, and come it as ſoon as God pleaſes, by day or by night; when the Believer is either aſleep or awake: He is ſecure, the ſhadow of this Appletree, overſpreads and covers him ſo, as the ſtorms which ruins others, can do him no harm. *He that dwelleth in the ſecret place of the moſt high, ſhall abide under the ſhadow of the Almighty*, Pſal. 91. 1. And as the true Believer hath a ſhadow to protect him from the moſt violent ſtorms which can poſſibly come on a ſinful Nation: ſo he hath an Anchor hold in Heaven, which will keep him ſteady and faithful to Chriſt, and his Goſpel; when temporary notional Profeſſors (who are ſtrangers to Regeneration, Work) fall away from their Profeſſion, like Leaves in

Autumn

Autumn, or like untimely Fruit, which comes to no Perfection. Theſe will prove themſelves to be of their number, who built their Houſe on the Sand, which Houſe may ſtand for a while, and promiſe very fair in the time of outward Peace and Tranquillity; while they may enjoy their religious Liberty (by Human Law) and whilſt their Profeſſion and their outward ſecular Intereſt can go hand in hand together: No Man can diſcern between ſuch and real Converts. It is in this caſe, as when two Men walk (or travel) together, having a Dog following them; no Man who knows neither the Men, nor yet the Dog, can tell whether of the two Men is Maſter of the Dog. But when theſe two Men come to part, then the Dogs Maſter is preſently known from the other, the Dog will (moſt certainly) follow his own Maſter. When Religion and worldly Advantage, Credit, Honour and Freedom from the Croſs, come to turn the back on each other, then the Temporary Profeſſor (who company'd with Chriſt in the viſible Communion of his Saints, all the time of outward Peace,) will openly diſcover, which of the two he ſerv'd all the time of his hypocritical Profeſſion,

ſion, Chriſt (in Religion) or the World.

If ever the Penal Laws come in Faſhion again in *England*, or the Dragooning Allamode of *France*, find Entrance into theſe Kingdoms; then will it appear, what kind of inſides *Englands* Profeſſors have; Read with a holy Trembling the Scriptures following, *Mat.* 7. 26, 27. *Mat.* 13. 21. Jo. 6. 26. 1 *Tim.* 5. 6.

* The Violence of the ſtorm, which comes by Temptation, may, (for a time) ſtagger a real Believer, but it can never overſet him, ſo as he ſhould ſuffer ſhipwrack of his Soul, or of that Noble Grace of Faith, whereby he keeps hold of that Rock of Ages, whereon he is built, *Mat.* 7. 25. *Mat.* 16. 18. 1 *Cor.* 10. 13. 2 *Pet.* 2. 9.

Motive (3d.) Conſider how ineffectual all other Shadows and Covering will prove to poor Chriſtleſs Mortals in the time of Storm and Tempeſt. If Safety and Preſervation (from Eternal Ruin) be to be had under the ſhadow of Chriſt's Mediatorial Righteouſneſs alone, then it will (neceſſarily) follow, that all Papiſts, Arminians, Socinians, Quakers, and Freewillers are in

a moſt deſperate and damnable Condition, while they continue at a diſtrance from the Covering of Chriſt's Righteouſneſs: And not only thoſe Hereticks (now mention'd) but (alſo) thoſe fooliſh Virgins (as above hinted) who remain unconverted in the outward viſible Communion of the Churches of Chriſt.

The Apoſtatical Church of *Rome* (that Mother of all ſpiritual Harlots, *Rev.* 17. 5.) tells the World, that out of her Communion, there is no Salvation to be expected. The Spirit of God (on the contrary) aſſures us, that all thoſe who forſake her not, ſhall be made actual Partakers of her Plagues when the time of her Viſitation comes, *Rev.* 18. 4. and ſhall be made to drink of that Cup of God's Wrath, which is prepared for her, and all who live and die in her Communion. *Rev.* 16. 19. When this comes to fall on that Synagogue, it will then appear (to the Experience of the Worſhippers of that Monſtrous Beaſt) whether the ſweet and intoxicating Wine of her Fornications, which (with ſo much delight) ſhe and her Lovers ſo often drank out of her golden Cup, will be able to quench or allay the Anguiſh and (unconceiveable)

ble) Pain occaſion'd (in their Souls and Conſciences) by that Cup of God's Wrath, which they will be made to drink off, even the very dregs; according to that in *Pſal.* 75. 8. *For in the hand of the Lord there is a cup, and the wine is red:* (as red as the Martyrs Blood ſlain by the Horns and Teeth of the *Romiſh* Beaſt) *it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them.*

** Mark this Reader! *Shall wring them out, and drink them. It ſhall not be Arbitrary in them (or left to their choice) whether they will drink it or not; drink it they muſt and ſhall, will they, nill they: for the Cup is in the Hand of Omnipotency, not in the Hand of the wicked.*

Motive (4th.) Conſider with Seriouſneſs, and Tremble to think, how ſuddenly the Storms (now impending and threatning *England*) may break out, and fall upon the Nations. Storms (all know) ariſe, and come ſuddenly and unexpectedly; and by ſo much the more ſtartling and uneaſie are they, by how much they come unlook'd for, and unthought of. It was (doubtleſs) a great Aggravation

gravrtion of the *Iſraelites* Miſery, to look for and expect Peace and Comfort; when nothing came but Trouble and Diſappointment. *Jer.* 8. 15. And it will (moſt certainly) be one of the moſt aggravating Circumſtances, which will attend the fatal and diſmal Deſtruction which will befal the unbelieving ſecure Generation, which will be on the Earth, when the Son of God ſhall come to Judgment: that it will come upon them ſuddenly and unlookt for. *For when they ſhall ſay Peace and Safety; then ſudden Deſtruction ſhall come upon them, as travail upon a woman (with Child) and they ſhall not eſcape.* 1 Theſ. 5. 3.

Oh Reader! Think and conſider with thy ſelf (as I have often done) and is it ſo, that I (even I) muſt die? and is it certain, that my dying Hour is uncertain? O my Soul! what is the matter that I am ſo unconcern'd, to enquire what the true State of my Soul is (not knowing but that Death may ſeize me while I am reading this Book) how ſuddenly may I be Deaths Priſoner? And in caſe I be ſnatch't away from off the Stage before I have gotten under the ſhadow of the Apple-tree: I am an undone Man, my time is ended; my Wit and Parts (where-

in

in I prided) will take wing, and the Choice I have made (in the bewitching World I lived in) will (convincingly) prove me a Fool.

Some Men (who want Faith to believe the Word of God) cannot believe that there are any ſuch things as Witches in the World. But when Death comes, if it find them from under the ſhadow of the Appletree; they will find (by ſad and woful Experience) that the World it ſelf, (whoſe Vanities and painted Nothings they have courted and preferr'd before the Appletree) is the greateſt and worſt Witch of all.

As the Partridge ſitteth on Eggs, and hatcheth them not: ſo he that getteth Riches, and not by Right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool, Jer. 17. 11. *For what ſhall it profit a Man, if he ſhall gain the whole World, and looſe his own Soul?* Mar. 8. 36. *Thou fool! this Night thy Soul ſhall be required of thee; and then whoſe ſhall all thoſe things be which thou haſt provided?* Luke 12. 20.

Motive (5th.) Conſider how long the Patience and Forbearance of God hath waited upon thee, calling on thee, and inviting thee to come under the ſhadow of this Appletree, and yet (perhaps thou never yet haſt had a ſerious Thought about it. Thou art it may be 20, it may be 30, perhaps 40, yea, 50. or 60 years old, and canſt not tell whether thou ſhalt be damn'd or ſaved. Oh! wonder at God's matchleſs Forbearance and Patience towards thee; that thou art not in Hell, among the damned Deſpiſers and wilful Rejecters of the Son of God; of whoſe Recovery and Salvation, there is (now) no Hope or Poſſibility. *And beſides all this, betwixt us and you there is a great gulph fixed, ſo that they that would paſs from hence to you cannot; neither can they paſs to us, that would come from thence,* Luke 16. 26.

Motive (6th.) Let the laſt Motive be the Conſideration, that for ought Men or Angels can tell, God may never give thee another Call, in caſe thou ſlight this: He may forbear thee not a day, not an hour, nay, not a moment longer. His Sword is drawn, and his Bow ready bent, to execute his Vengeance upon thee, for the Abuſe thou haſt put on

on all his Goodneſs towards thee: B
eſpecially for the Slight and Contem
thou continueſt to put upon his So
Jeſus Chriſt, *Pſal.* 7. 11, 12, 13. There
fore Sinner! whoever thou art, wh
readeſt or heareſt the preſent Ca
and Caution: look narrowly to th
Hits, one denial more to God's Ca
and Invitation may (perhaps) do th
Buſineſs, and (if God ſtrikes thee, o
lets fly his Arrow at thee) the nex
Word thou uttereſt, or Thought tho
thinkeſt may be in Hell Torments
where thou ſhalt neither behold nor hea
tidings of the Appletree, to ſhade o
hide thy forſaken Soul from the worſt o
Storms that ever thou wer't in. Oh
pity, pity thy immortal never-dyin
Soul, while thou art out of Hell; if thou
once get into that bottomleſs Pit, no
Pity will ever be ſhewn thee by either
God, Angels or Saints.

Ser

Sermon II.

Cant. 2. 3.

And his Fruit was ſweet to my Taſte.

A Third thing in the Appletree, which (Allegorically) ſets forth the Excellency of Chriſt, is its Fruitfulneſs; from which I obſerve the following Doctrin, *(viz.)* That as the Shadow of Chriſt's Protection ſecures the real Believer from all kind of Storms wherewith he meets: So the Fruit of Chriſt is Sweet, and moſt delightful to his Taſte, while he is in a Militant Condition this ſide Glory.

By the Fruit of Chriſt (in the Text) is to be underſtood, the unſpeakable and Soul-ſaving Benefit which flows (to all true Believers) from his Mediatorial undertaking, and are all briefly couched up in that one paſſage of the Apoſtle: *Who of God is made unto us, Wiſdom, Righteouſneſs, Sanctification, and Redemption,* 1 *Cor.* 1. 30.

Under this General, four things are

comprehended; of each of which, notice ſhall be taken, and due Improvement made for the Comfort and Encouragement of Poor Tempted Believers.

Firſt, By the Fruits of Chriſt are intended the Perſonal Graces of the Lord Jeſus Chriſt, theſe are all ſweet, and delightful to a real Believer; and they are ſaid to be ſo on a threefold Account.

Firſt, On the Account of the Purchaſe which the due and full Improvement of thoſe Graces (in him) hath made for God's Elect. Hence thoſe Expreſſions of the Apoſtle, *Acts* 20. 28. *To feed the Church of God, which he hath purchaſed with his own Blood.* Epheſ. 1. 14. *Which is the earneſt of our Inheritance, until the Redemption of the purchaſed Poſſeſſion to the Praiſe of his Glory.*

That Stock of Grace put into the firſt *Adams* Hand, to be improved for himſelf and us (his Poſterity) was loſt, and (thereby) both he and we (in him) are become meer Bankrupts, uncapable of ever paying to Juſtice a Ranſom for our own Redemption. But the Stock of Grace wherewith the ſecond *Adam* was Intruſted (for God's Elect) it was improv'd to the uttermoſt, for the everlaſting Advantage of God's choſen. Here by Chriſt hath purchaſed (for the Elect)

(Elect Juſtification, Sanctification, and all other Good, ſpiritual and temporal.

Secondly, The perſonal Graces of Chriſt are ſweet and delightful to the real Believer, on the Account of their being both the Original, from which the Graces of the Believers receive their firſt Riſe, and their After Nouriſhment, Chriſt's Fulneſs is the Fountain, the Graces in Believers are the Streams (or Springs) which flow therefrom.

Hence we have that Expreſſion of the true Church of real Believers, *Pſal.* 87. laſt verſe, *All my ſprings are in thee.* From this, Chriſt aſſures all Believers, of the Infallible Certainty of their Eternal Salvation. *Jo.* 14. 19. *Becauſe I live, ye ſhall live alſo. Jo.* 15. 4. *Abide in me, and I in you; as the Branches cannot bear Fruit, except they abide in the Vine: no more can you, except ye abide in me.*

Thirdly, The Imputation of the Perfection of Chriſt's Graces to the Believer; is that, which renders both the Believers weak Graces, and all his Imperfect Performances acceptable, and pleaſing to God.

They who queſtion or oppoſe this, will find it a hard task to ſhew in what other Senſe the Scriptures following are

to be taken. *Ephes.* 1. 6. *To the praiſe of the glory of his Grace, wherein he hath made us accepted in the Beloved.* Rev. 8. 3. *And another Angel came and ſtood at the Altar, having a golden Cenſer; and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the golden Altar, which is before the Throne.*

The higheſt and moſt refined Acts of Sanctification in Believers (even thoſe Acts which come neareſt to that ſinleſs Perfection, which is every Believers Duty to ſtrive after) they are imperfect; and therefore ſtand in need of the ſpotleſs Sanctification of the Mediator to recommend them to God. Pertinent to the purpoſe in hand, is that of *Auguſtin, Domine lavas lachrymas meas*, O Lord waſh thou my Tears of Repentance. *Unto him that loved us, and waſhed us from our ſins in his own Blood.* Rev. 1. 5. *And have waſhed their Robes, and have made them white in the Blood of the Lamb.* Rev. 7. 14.

Secondly, By the Fruit of Chriſt we are to underſtand his Word; this is the meaning of the Spouſe, in *Cant.* 5. laſt verſe, *His mouth is moſt ſweet; yea, he is altogether lovely.*

Here the Words of Chriſt are (Synechdochically) intended, by which the Love and Grace of God (to ſinners Elect, and choſen in Chriſt) is revealed in the Goſpel, and made (ſenſibly) manifeſt in the Conſcience of true Believers, by the Holy Ghoſt, with this accords that of the Pſalmiſt, *How ſweet are thy words unto my taſte? yea, ſweeter than hony to my mouth*, Pſal.

Three things there be which beſpeaks the Words of Chriſt ſweet and delightful to a real Believer.

Firſt, The Suitableneſs of them to a Believers neceſſitous Condition.

What is it which beſpeaks the Goſpel of Chriſt to be ſo ſweet and preferrable before the Law, but the Suitableneſs thereof to poor diſtreſſed ſinking Souls? the Doctrin thereof being a Syſtem of ſweet and precious Promiſes, ſuited to every Condition Believers can be in in this Life. According to 2 *Cor.* 1. 20. *For all the Promiſes of God (in him) are yea, and (in him) Amen, to the Glory of God by us.* And 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious Promiſes, that by theſe ye may be made partakers of the Divine Nature.* The Suitableneſs then of the Words of Chriſt's Mouth, is one thing which be-

ſpeaks them ſweet and delightful to a real Believer; what is (or can be) more ſuitable to a Creature (who is dying of the Wounds given him by ſin) than the glad Tidings and Diſcovery of a Saviour; who is both Able and Willing to ſave and reconcile him to God: *The Spirit of the Lord* (ſaith Chriſt) *is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken hearted; to preach Deliverance to the Captives; and recovering of Sight to the blind, to ſet at Liberty them that are bruiſed,* Luke 4. 18.

What makes bodily Medicaments (or Plaſters) ſo valu'd, and deſirable, but their Suitableneſs to the Diſtemper, or Ailment of the Body?

A Promiſe of the Everlaſting Covenant of God's Grace, ſuited to the afflicted, tempted and deſpairing Condition of a poor Sinner: It is like Phyſick, or a Plaſter ſuited to the Body. When the poor ſinner inwardly feels (through the powerful Influence of the Holy Ghoſt) the healing Virtue of the Promiſe; Oh! how ſweet and comfortable is ſuch a Promiſe to that Soul? *I will never forget thy Precepts* (ſaith Holy *David*) *for with them thou haſt quickned*

quickned me, Pſal. 119. 93. Every experienced Believer can (more or leſs) tell how ſurpaſſing all other words the Words of Chriſt are; and that on the account of their Suitableneſs to the neceſſitous and ſtreightened Condition they have been in. Hence the Commendations given (by real experienc'd Believers) to the Word of Chriſt, above all other Writings and Sayings whatever. I was (ſaith one experienc'd Believer to another) in ſuch and ſuch a Streight, and the Spirit of Grace brought ſuch and ſuch a word (of Promiſe) to my Mind and Thoughts, and thereby reliev'd and comforted my drooping, penſive Spirit. And (ſaith another) I was ſo and ſo tempted in ſuch a place, at ſuch a time, even to a bordering on the very Verge (or Precipice) of Deſparation and Ruin: And when I concluded my ſelf paſt all Hope of eſcaping, the Bleſſed Spirit brought to my Remembrance ſuch and ſuch a Promiſe, which was (every way) ſuited to the tempted Condition I was in; and thereby my Spirit was ſtayed and holpen. Oh! how bleſſed a Priviledge are thoſe Souls bleſſed with, who can ſpeak theſe things experimentally?

Secondly, The Words of Chriſt are ſweet to a real Believer, on the account of the Seaſonableneſs of them.

This was one of the needful Qualifications, which was to be in Chriſt, to make him a compleat high Prieſt, *(viz.)* to know how to time Deliverance and Comfort to poor fainting deſponding Souls. *Eſa.* 50. 4. *The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary*, &c.

The Spirit of God *(*by *Solomon)* tells us, that *a word fitly ſpoken, is like Apples of gold, in Pictures of ſilver*, Prov. 25. 11. Here we are to underſtand, that a word in due time and place, and pertinent to the purpoſe. As (beyond all diſpute) it is Amiable and Raviſhing to the Eye, to behold ſo orient and dazling a ſight as Apples of Gold (drawn to the Life) in Pictures of Silver: So, (undoubtedly) a word of Counſel and Comfort brought Home to the Conſcience of a doubting wounded Sinner, raviſheth and gladdeth the broken Heart, *As cold water to a thirſty Soul, ſo is good news from a far Country*, Prov. 25 25. When the word ſuited to a poor tempted Souls Diſtreſs,

is

is brought home in the nick of time (as we ſay) Oh! how ſweet is it then?

Thirdly, A third thing which beſpeaks the Word of Chriſt ſweet to a real Believer, is the Holy Ghoſt his Efficiency and quickening Power accompanying the ſame, what we ſay of corporal Bread, Rayment, Phyſick, Drink, *&c.* what can they avail to comfort and nouriſh the Body, without the Spirit of God bleſs and ſanctifie their uſe, to the end for which they are appointed?

The ſame may be truly ſaid of the Word and Sacraments, *&c.* what can they avail for the Souls good, if the Efficiency and quickning Influence of the Spirit of God go not along with their uſe?

It is for want of this quickening Virtue (of the Spirit of God) that ſo many Sermons are Preached, and ſo few ſinners really Converted. It is for want of this quickning Efficacy of the Spirit, that ſo many Ordinances of Religion are attended and enjoy'd by thouſands of Profeſſors, without any ſenſible or viſible Growth in Grace.

The Word of God is like a well made Knife or Razor, tho' never ſo keen and ſharp, yet without a living Agent they

can neither Cut nor Shave. So the Word of God, neither the Law can awaken, convince or wound the Conſcience for ſin: Nor yet the Goſpel Heal or Comfort a Soul in Diſtreſs, without the Energy and quickening Efficacy of the Spirit of God.

There are two ſorts of People, who (hereby) appear to be in a woful Condition? *Firſt*, ſuch as frequently hear and read the Word, Receive Sacraments, and go the Round in all external Acts of Religious Duties, and yet without any motion of ſpiritual Life, from the Spirit of God in their Souls. Theſe are like blind Horſes in a Mill, going round all day long, alway treading in the ſame Tract, not ſeeing or conſidering where they are, or what they are doing. Theſe keep to the Form (in a Cuſtomary way) but heed not the inward Power, which is that which renders all Acts of Religious Worſhip both pleaſing and acceptable to God; and which proves the Soul to be (in Reality) a living Member of Chriſt's Myſtical Body. *Eſa.* 29. 13. 2 *Tim.* 3. 5. *Rev.* 3. 17.

Secondly, There be others who (in pretence of internal Motion, and Power in the Soul from the Spirit, who (to avoid

void the Damning Formality of the others (now mention'd) will not only neglect, but even ſlight the Word and Ordinances, reflecting on the Word as a dead Letter; and the Holy Inſtitutions of Chriſt (in his Churches) as carnal, poor, empty and beggarly Elements. Some (of theſe) are Seekers (in plain Engliſh Quakers) who are always learning, *But never come to the knowledge of the Truth*, 2 Tim. 3.6.7. Others are ſuper-ordinanced, who have gotten above all ordinary Means. Theſe (in their own Conceits at leaſt) are ſo near Perfection, that they need not the uſe of outward Ordinances. Theſe are gotten (in outward Shew and Profeſſion) above Ordinances, but never yet were they acquainted with true Piety.

Both theſe ſorts are under the powerful working of an Infernal Spirit of Deluſion, which feeds their Souls with Chymerical Whimſies, and Enthuſiaſtical Dreams, inſtead of the Doctrin which is according to Godlineſs.

Theſe wretched Extreams are to be (carefully) ſhunn'd and avoided, as the as the Paths which lead to Hell and Eternal Ruin. The ſure way hereto, is to keep within ſight and hearing of the Shepherds Tents. *Cant.* 1. 8. *Beware*

of

of falſe Teachers, and avoid the Doctrin which hath not God's Word for its Foundation. Eſa 8. 20.

In hearing and reading, and all other Ordinances of Religious Worſhip; ſee that the outward Form, and the inward Power be not ſeparated. *Thoſe things which God hath joyned together, muſt not be put aſunder.* Eſa. 59. 21. Mat. 19. 6.

That great Man *Auguſtin* us'd to call the Word of God, Creating Words, *Verba Divina* (ſaith he) *ſunt verba creativa*; And that on the account of the quickening Energy and Power that goes along with them. This is a Truth, which hath been acknowledged as well by Enemies, as by Friends to the Truth. *Jo.* 7. 46. *The Officers anſwered, never Man ſpake like this Man.* Luke 24. 32. *And they ſaid one to another, did not our Hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?*

He that brags of the Word of God, and is a Stranger to the Power thereof (in his own Soul) he is an hypocritical Formaliſt. He who boaſts of the Power of the Spirit within, and holds not the Form of found Words, indited by the Inſpiration of the Holy Ghoſt;

to

to be a Rule of Faith and Holy Life; he is a deluded Enthuſiaſt: From both theſe Extreams, the Care and Faithfulneſs of the Great Shepherd, will keep all who are given him by the Father.

Thirdly, The Works of Chriſt are all ſweet to the true Believer.

By Works (here) I intend the Works of his Mediatorial Undertaking

Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy Works, Pſal. 86. 8. Beſides the Works of Creation and Providence, which are common to the whole Trinity; there are Works which are Peculiar to Chriſt as Mediator, I will reduce them to ſix Heads.

Firſt, His Work of Incarnation, or his Aſſuming the Human Nature, into Unity with his Sacred Godhead. This is the Myſtery of all other Myſteries; and of this, the Temple and Tabernacle (of old) were ſhadowy Types. To this Myſtery, that in *Prov* 8. 31. had reference, even before Chriſt came in the Fleſh; yea, before the Birth of Time it ſelf (if I may ſo ſpeak) rejoycing in the habitable Parts of his Earth, *&c.* The (then) intended Union between the Godhead and our Fleſh,

Fleſh, is (in that Scripture) pointed at, and this is chiefly intended by *John*, Jo. 1. 14. *And the Word was made fleſh, and dwelt amongſt us, &c.* And by *Paul* in 1 *Tim.* 3. *laſt. And without controverſie great is the Myſtery of Godlineſs, God was manifeſted in the fleſh,* &c.

There are three things (eſpecially) which beſpeak the Incarnation of Chriſt to be ſweet and delightful to the true Believer.

Firſt, The gracious Condeſcenſion of Chriſt to lodge in the Believers Nature. Thus to do, was a Favour and Priviledge deny'd the Angelick Nature which fell by Apoſtacy; it being deſign'd and intended (only) for the Seed of *Abraham*, Heb. 2. 16. *For verily he took not upon him the Nature of Angels, but he took the Seed of* Abraham.

This is one Principal Reaſon why the Devils are ſo (Implacably) ſet againſt the Lord Jeſus Chriſt, and all who bear his Image. Becauſe Chriſt became a Mediator between God and *Abraham*'s Seed, but not between God and themſelves. *Mark* 1. 24. *Let us alone*, (cry'd thoſe Apoſtate Spirits in the Poſſeſſed) *What have we to do with thee?* &c.

Theſe

Theſe Devils knew they had no Intereſt (or Propriety) in Chriſt, as a Saviour. He took not their Nature on him, he was never deſign'd (by God who ſent him into the World) as a Saviour for any but *Abraham*'s Seed, and this inrages them; ſo will all the wicked Reprobates (of the World) ſwell with Spight and Madneſs againſt the Son of God, and all the Elect whom he came to Redeem: They are (herein) acted by the Spirit of their Father. *John* 8 44. *Ye are of your Father the Devil, and the Luſts of your Father ye will do*, &c.

Secondly, That Firm and laſting Union which (by Chriſts Incarnation) is eff cted between the ever Bleſſed God and true Believers.

As by *Adam*'s Apoſtacy, both himſelf and all his Poſterity (in him) were Ejected (or caſt) out of God's Favour and Communion, which was (evidently ſeen in *Adam*'s Ejection (or his being caſt) out of the Earthly Paradice, the Type of Heaven. *Gen* 3. *laſt.* So by Chriſt's uniting the aſſumed Nature of *Abraham*'s Seed to God; an unſhaken and an immovable Foundation is laid for an Everlaſting Union between the Elect (*Abraham*'s Seed) and God.

As the Union between Chriſt's Godhead and his Humanity is (for ever) Inſeparable; ſo the Union and Bond of Friendſhip between God and Believers, ſhall never be Null'd (or made void) let Devil, World, corrupt Nature, Death and Hell do what they can.

The Names of the two Pillars in *Solomon*'s Temple intimated, and (Typically) ſhadowed forth (to the Faith of the Believers under the Old Teſtament Diſpenſation) that the ſpiritual Temple, which is the Church of God's Elect, being built and reſting upon the Pillar of God's Omnipotency; it ſhall never be prevail'd againſt by the powers of Darkneſs. 1 *Kings* 7. 21. To theſe two Pillars (*Jachin* and *Booz*) the Spirit of God (in *John*) alludes *Rev.* 3. 12. *Him that overcometh I will make a Pillar in the Temple of my God*, &c.

Thirdly, The Fruit and Effect of that Union (*viz.*) ſweet Communion, and Everlaſting following Fellowſhip with Father, Son and Holy Ghoſt. As is the Union, ſuch will be the Communion. 1 *Jo.* 1. 3. *That which we have ſeen and heard, declare we unto you, that ye alſo might have Fellowſhip with us; and truly our Fellowſhip is with the Father, and*

with

with his Son Jeſus Chriſt. Ver. 7. *But if we walk in the light, as he is in the light, we have Fellowſhip one with another,* &c.

Secondly, The Work of his Humiliation and ſelf Abaſement.

Chriſt's Incarnation, and his humbling himſelf (in the aſſumed Nature) are two diſtinct things. The Incarnation (in order of Nature) muſt precede (or go before) his Humiliation; the former was in order to the latter. To make make it obvious and plain, Conſider the two Natures of Chriſt; which conſtitutes him fit for the great Work of Mediation between God and and ſinfull Men.

Firſt, His Godhead. As Chriſt is God, he is no way capable of being humbled.

Secondly, His Humanity (the Nature in which he was humbled) Reaſon teaches that before he could humble himſelf (in the aſſumed Nature) that Nature muſt firſt be (Actually) in Being.

As touching God's aſſuming the Human Nature, it cannot (properly) be call'd or thought an Act of Humiliation. And that becauſe (as is already hinted) the Godhead is not capable

ble of being humbled. To which I add, that the Godheads assuming the Human Nature, is no way a humbling, but rather an Advancement (and that the highest and greatest that ever was (or ever will be) granted and vouchsafed to any created Being) to the Human Nature. This Act of God, in uniting (to himself) the Human Nature, was a high Act of matchless and unparallell'd Condescention to *Abraham*'s Seed, his Elect, and chosen in Christ.

It will (then) be demanded wherein Christs Humiliation consisted?

To which I answer in two Particulars.

First, In his laying aside and not pleading the Perfection of his sinless Nature, and the perfect Conformity of his Life, to the Law of God. If the Lord Jesus had not stood as a Surety (for the Elect) the Curse of the Law could no way Reach or take hold of him; and the Reason is, because he was never guilty of transgressing the Law.

Christ was Made (not Born) under the Law. So saith the Spirit of Truth. *Gal.* 4. 4. It is one thing to be Born un-

der

der the Law, and it is another thing to be Made under the Law.

To be Born under the Law, presupposes that Party Partaker of a sinful, polluted Nature, which lays him open to the Sentence and Curse of the Law.

To be Made under the Law, presupposes Christ's voluntary Act of subjecting himself to the Law of God: Not only to the preceptive commanding Part of it, that he might keep the Law for the Elect of God, for whom he became a Surety: But to the minatory and cursing part of it too, to the end, he might be made a Curse for them; and that by bearing (in his own Body and Soul) the Laws-curse which was due to Gods Elect, for their breach of the Law. *Phil.* 2. 7. *But made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men.* And being found in Fashion (as a Man) he humbled himself, and became obedient unto Death, yea even the Death of the Cross. Αλλ' ἑαυτὸν ἐκένωσε. *Sed exinanivit semet ipsum*, he emptied himself. The word properly signifies he rob'd (or he utterly emptied) himself, he debased or made himself vile.

And

And this he did himſelf, it was neither his Fathers, nor any of his Enemies Act. This is to be taken in no other ſenſe, than (as was ſaid already) his laying aſide, and not pleading his own ſpotleſs Innocency; whereon, if he had ſtood, no Accuſation (brought in againſt him) would have held water, to caſt him at the Laws Bar.

Secondly, His voluntary ſubjecting himſelf to a Liableneſs, to ſtand charg'd with all the ſins of God's Elect (as truly, as if they had been (Perſonally) committed by himſelf) together with the Shame and Curſe due for them.

Chriſt ſtanding bound (for the Elect) could object nothing againſt God's juſt Proceedings againſt him, ſeeing it was his own voluntary Act to become their Surety; neither God, Angels or Men could force him to it. On this Account it was that he ſtood ſpeechleſs at the Laws Bar. *Eſa.* 53. 6. All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *Ver.* 7 He was oppreſſed, and he was afflicted, yet he opened not his Mouth; he is brought

as a Lamb to the ſlaughter, and as a Sheep before her Shearer is dumb, ſo he opened not his Mouth. What was the reaſon of this profund Silence, when not only his Reputation, but his Liberty and his dear Life too lay at ſtake? No other Reaſon can be given by Men, or Angels for it but this, (*viz.*) His voluntary Act in ſtriking hands with his Father, as a Sponſor or Surety in the behalf of the Elect, in whoſe room (as their Repreſentative) he promiſed to ſee all their Debts (fully) diſcharged. And that by a moſt exact keeping the Law for them, and by bearing (to the uttermoſt) the Shame, Curſe and Death; to which, the Law ſentenced the Elect for ſin. The Bleſſed Redeemer having thus laid himſelf under a legal Tie (or Obligation) to God (his Father) when Juſtice call'd him to hold up the Hand at the Bar, in order to his coming to a full and legal Trial: He had not one word to object againſt the ſeverity of the Laws proceeding againſt him; though he had not the leaſt ſpot of ſin (of his own) to be charged with, yet having undertaken (as a Surety) for the Elect, their ſins (tho' never ſo many horrid and vile) he

must

muſt take them as his own: And
he did, witneſs his own Acknowledg
ment at the Laws Bar. *Pſal.* 40
12. *For innumerable Evils have com
paſſed me about, mine Iniquities have ta
ken hold on me; ſo that I am not ab
to look up*, &c. The numberleſs Num
bers of the Elects Iniquities were by
God imputed and charg'd to his Ac
count, and he (the Immaculate ſpot
leſs Lamb of God) takes them as hi
own, according to *Eſa.* 53. 8. and 1 *Pe*
2. 24. who his own ſelf bare our ſins
in his own body, on the Tree, *&c.*
They who deny a change of Perſons
between Chriſt and God's Elect, do bu
bewray their own Unskilfulneſs in thi
greateſt of Myſteries; And (in pre
tence of oppoſing Antinomianiſm) ſuf
ficiently demonſtrate themſelves to b
the worſt, and moſt pernicious Antino
mians (now) in *London*.

For, moſt certain it is, (and Go
will make ſuch Men know it ſoone
or later,) that in the ſame ſenſe where
in Chriſt was made a ſinner (at th
Bar of Gods Law) the Elect of Go
ſtand juſtified at the Throne of Grac
As the Lord Jeſus Chriſt could be n
other way made (or prov'd) a ſinner
but by Gods imputing to him the Ini
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quities of the Elect, to which he himſelf agreed and conſented; ſo, Elect ſinners can no other way be Partakers of a ſpotleſs juſtifying Righteouſneſs, but by Gods imputing that of his Sons to them. As all the Guilt and Defilements which (by ſin) came on Gods Elect, were imputed to, and charg'd on the Son of God; ſo, all that Mediatorial Righteouſneſs (both Active and Paſſive) which Chriſt perform'd and fulfill'd, to anſwer the Laws demand, was, and is imputed to, and charg'd on the Elect in effectual calling, for their free, and full Juſtification from all charge of ſin; and he (or they) that have the face to deny this, do ſufficiently prevent any others ſtudying Arguments to prove them Herodox, and unſound in this Foundation Doctrin of Juſtification, wherein they who are made Partakers of the Anointing of the Spirit of Chriſt, cannot but ſee and ſtand convinced, that the whole current of Sacred Scriptures, and of Orthodox Proteſtant Divines (both Non and Conformiſts) are (full tive) againſt them.

Thirdly, The Death of Chriſt is ſweet, and delightful to the true Believer.

Three

Three things there be, which beſpeak it ſo to be.

Firſt, In that Chriſts dying the curſed Death (to which the Elect were liable) was the conſummating Act of the Execution of God's Law upon him and (in him) upon all the Elect of God. It was *Luthers* Obſervation and Saying, upon the Son of Gods being put to Death, that the two greateſt Potentates on Earth were (on the Croſs) ſtriving for Victory, (*viz.*) The Law of God, and the ſinleſs Son of God.

The Law falls on Chriſt (as the greateſt of Tranſgreſſors) as he ſtood charg'd with all the moſt horrid Abominations, that the Eye of Gods Omniſciency foreſaw the Elect ſhould ever fall into.

The Law knows (or ſhews) no Mercy, though Chriſt be the Son of God, and the Law-maker too; yet Satisfaction muſt be given, which gives occaſion (here) to mind the Reader of the Old Maxim, Law-makers muſt be no Law-breakers. I am certain that Maxim was never (yet) more truly verified and made good in any caſe, than it was in this of Chriſt bearing and undergoing the Penalty of

his own Righteous and Juſt Law. The Law cries out againſt Chriſt (in whoſe Perſon all the ſins of God's Elect did meet) here's a Tranſgreſſor, a Sinner, (the greateſt that ever appeared at God's Bar: And that on the account of the innumerable Rebellions and Tranſgreſſions of all the many Millions of God's Elect, which lay upon him, though he was never toucht with the leaſt ſtain of Corruption in his aſſumed Nature: Neither was the leaſt Deviation (from the Rectitude of the Law) ever found in his Practiſe and Life, yet he is the Party who is like to ſatisfie Juſtice, for all thoſe Debts he hath taken on him to diſcharge; and ſeeing that the principal part of the Debt which he took on him to pay, (*viz.*) Actual Conformity to the Righteous Demands of the Law is (undeniably) found in him: And that there remains (now) nothing to diſcharge and clear off, of what he hath undertaken (as a Surety) but to under go a bodily Death, to anſwer the Acceſſory Debt, whereto the Elect became obnoxious by *Adam*'s firſt Rebellion, let him die that ſhameful, ignominious and curſed Death of the Croſs.

Thus the Law Sentenc'd and Condemn'd him as a Malefactor, and the blackeſt Criminal that ever held up Hand at the Bar of any Court of Judicature, either Human or Divine.

The Law having paſſed on him, he was deliver'd up to Juſtice, to the end the Curſe of the Law might be inflicted on him; his Executioner (in this doleful Tragedy) muſt be his own Dear and Tender Father, who Lov'd him (from Everlaſting) and will (to endleſs Eternity) love him, as he loves himſelf. Yet, notwithſtanding Die he muſt, and that by having the Sword of his Fathers vindicative Juſtice ſheath'd in his very Bowels, till his very Soul was powered forth like Water. Awake O Sword! againſt my Shepherd, and againſt the Man that is my Fellow. *Zach.* 13. 7. &c. *Becauſe he hath powered out his Soul unto death*, &c. *Iſa.* 53. 12. *I am poured out like water, and all my Bones are out of joint, my Heart is melted like Wax in the midſt of my Bowels.* Pſal. 22. 14. *He that ſpared not his own Son, but delivered him up for us all*, &c. *Rom.* 8. 32.

Here'

Here's an Argument of the Fathers Love to Elect ſinners, which can never be overthrown. *Jo.* 3. 16. *For God ſo loved the World, that he gave his only Begotten Son; that whoſoever believeth in him, ſhould not periſh, but have Everlaſting Life.* In this was manifeſted the Love of God towards us, becauſe that God ſent his only Begotten Son (into the World) that we might live through him. 1 *Jo.* 4. 9.

Here's alſo a clear Diſcovery, what little Reaſon the pooreſt and weakeſt Believer hath to queſtion, or doubt of Chriſt's Love to him or her. What! ſtep in between thee and Hell, and not love thee? To take all thy Guilt and filth of ſin upon himſelf: And (for the ſame) to be made a Curſe, that thou poor undone ſinner mighteſt be made the Righteouſneſs of God in him) and not love thee? When the incenſed Juſtice of God was up in Arms againſt thee, and juſt ready to fall on thee, for Chriſt his own Son to ſtep in between thee and that fatal Stroak, which (had it fallen on thee) would have compleated thy Miſery, and have put thee beyond the reach of all Poſſibility

of ever being ſaved. I ſay, for Chriſt to ſtep in between thee and that fatal Stroak, and to ſuffer the Sword that would have killed thee, to be lodg'd in his own Bowels, was as ſtrong and convincing an Argument that he lov'd thee, as any can be made uſe of by God himſelf. Never was there greater and more endearing Love, in one Party towards another, than the Love wherewith God the Father, and Chriſt his Son lov'd the Elect: Neither can God, Angels, or Men lay down ſtronger and more convincing Arguments to prove or confirm it ſo to be; than God the Fathers Readineſs and Willingneſs, to Sacrifice his own, and only Son, whom he lov'd equally with himſelf; and the Sons Willingneſs to lay down his Life, and not only ſo, but conſenting to be made a Curſe for the Elect. Oh! matchleſs and aſtoniſhing Love, who ever knew, or heard of the like, except it ſelf? *I am the good Shepherd, the good Shepherd giveth his Life for the Sheep, Jo.* 10. 11. *Greater Love hath no Man than this that a Man lay down his Life for his Friend, Jo.* 15. 13. But God commendeth his Love towards us, in that

while we were yet ſinners, Chriſt died for us.

Hereby perceive we the Love of God, becauſe he laid down his Life for us, &c. 1 *Jo.* 3. 16.

And as the Juſt and Righteous Law of God did not ſpare the ſinleſs Son of God, when Arraign'd at his Bar, (as a Surety for ſinners:) So, neither did the Son of God flinch, or ſhrink in the Conteſt, till he had vanquiſht and overcome the Condemning Power of the Law; leaving it and all the other Enemies of his Elect Nail'd to the Croſs, having (by his Death on the Croſs) put to death, the Damnatory Sentence of God's Righteous Law againſt God's Elect; and ſpoil'd all Principalities and Infernal Powers of that accuſing Power they had (by ſin) obtain'd againſt God's choſen: Yea, having rifled Hell (it ſelf) with Death, and the Grave (thoſe deſtroying and devouring Enemies of Mankind) ſo as that nothing was left in the way, to obſtruct or hinder the Elects ſafe Arrival in Heavenly Glory: And all this by the Virtue and Merit of that Satisfaction he gave to the Juſtice of his Father, by

obeying the Law both Actively and Passively in the Assumed Nature: On this Account it is, that there remains (now) no Condemnation (in force) against that Man or Woman which believes in the Son of God.

The Moral Law is (indeed) a Law (or Rule) of Holy Living to all Believers, and as a Looking-glass to discover to Believers the Spots and Defects, which abounds in their Hearts and Lives, (while in a state of Imperfection) and to shew them the continual need they stand in of the Blood and Righteousness of Christ the Mediator, till they come to the end of their Race. But to condemn or sentence any true Believer in Jesus, to Damnation or Eternal Death, the Moral Law hath no Power. *There is therefore now no Condemnation to them that are in Christ Jesus*, &c. *Rom.* 8.1. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*, *Gal.* 3. 13. And can this be any other than sweet to true Believers, especially to such as have lain so long in the Laws Prison, till the Irons thereof have reached even to the very Soul?

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Secondly, The Death of Chriſt is moſt ſweet and delightful to the true Believer, in that, in Chriſt's Death all the Sins and Iniquities of the Believer, were Arraign'd and put to death, ſo as the Believer ſhall never, never be Arraign'd or Condemn'd for them, either here or hereafter.

There were two things in ſin, by which the Elect of God were held captives.

Firſt, the Guilt of ſin, which lays them open to Condemnation and the Wrath to come. From this the Active and Paſſive Obedience of Chriſt ſet them for ever free (as hath been already obſerv'd.)

Secondly, The defiling Power of Indwelling ſin; this alſo is ſlain and put to death in the Death of Chriſt, and by Virtue hereof, it is, that every Believer (in Jeſus) is made to die to ſin, in Heart and Life; through the powerful Efficiency of the Holy Ghoſt, (inwardly) applying to the Soul of the Believer, the Efficacy of the Mediator's Death.

For what the Law could not do, in that it was weak, through the Fleſh, God ſending his own Son in the Like-

neſs of ſinful Fleſh; and for ſin, condemned ſin in the Fleſh, *Rom.* 8. 3. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.* 2 Cor. 5. 21. *Who his own ſelf bare our ſins in his own Body on the Tree,* 1 Pet. 2. 24.

Let this Caution be obſerv'd and improv'd by every true Believer, *(viz.)* that not the Being of indwelling ſin, but its condemning and reigning Power are condem'd and put to death in the Death of Chriſt: So as that that indwelling ſin, which yet remains in a juſtified Believer, ſhall never, either lay him open to Condemnation, or to keep the Believer under its captivating Power, as before Regeneration it did. He will ſubdue our Iniquities, and thou wilt caſt all our ſins into the depth of the Sea, *&c.* Mic. 7. 18. *For ſin ſhall not have Dominion over you, for ye are not under the Law, but under Grace.* Rom. 6. 14. *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* 1 Jo. 3. 8.

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He that is born of God doth not commit ſin, ver. 9.

Thirdly, The Death of Chriſt is moſt ſweet to a true Believer, in that the Curſe which ſin put into bodily Death, it is by Chriſt's Death taken away; to every Believer the Curſe due to ſin was the very Sting of Death, ſo witneſſeth the Holy Ghoſt. *The Sting of death is ſin*, &c. 1 *Cor.* 15. 56. This Chriſt the Surety of the Believer bore, that the Curſe in Death might be turn'd into a Bleſſing to all the Members of Chriſt, *(viz.)* All who ſavingly believe in him.

There are ſome (whoſe Names I am unwilling to mention) who tell Men that bodily Death is a Part of the Curſe due to ſin; and that the Believer (as well as the Unbeliever) muſt undergo, and bear it (as ſuch) namely the Curſe which is due to the Believer for ſin.

From whom I do (and ſhall) for ever diſſent, and that for the two Reaſons here following.

Firſt, Becauſe Death puts an end to all a Believers ſinning, and ſorrowings, which occaſioned holy Maſter *Dod*'s

Saying; that Death was the greateſt Friend to a true Believers Grace, that is in the World: For (ſaith he) that which Praying and Hearing, and Sacraments, *&c.* do but help to weaken, *(viz.)* ſin in the Heart and Life of the Believer; Death comes, and with one ſtroak cuts it off. And at the ſame time (and with the ſame Blow) puts an end to all the Believers Sorrows and Afflictions. And if this be a Curſe to a Believer, for my part, I do not underſtand, what it is to be Bleſt.

Though Death (in it ſelf) be a Curſe to the firſt *Adam*, and his Children (as it is the Wages of ſin, *Rom.* 6. 23.) yet, to them who are in Chriſt, that Curſe is turned into a Bleſſing; ſo ſaith the Holy Ghoſt, whoſe Teſtimony goes beyond all other Teſtimonies, in Matters of Faith. See *Rev.* 14. 13. *And I heard a voice from Heaven, ſaying, write, Bleſſed are the dead which die in the Lord: From henceforth, Yea ſaith the Spirit; that they may reſt from their labours, and their works do follow them.* And of ſuch, it is alſo ſaid, *And God ſhall wipe away all Tears from their Eyes, and there ſhall be no*

more

more death, neither ſorrow nor crying; nither ſhall there be any more pain, for the former things are paſſed away, Rev. 21. 4.

Secondly, Becauſe Death, not only perfects the Grace of a true Believer; but it is alſo an Inlet to the Kingdom of Glory. On theſe two Accounts it is (I doubt not) that the day of Death is preferrable before the day of ones Birth. *Eccleſ.* 7. 1. *A good Name is better than precious Oyntment; and the day of death, than the day of ones Birth.* On the ſame Accounts (I do not queſtion) *Paul* did prefer to die, rather than to continue in the Body, as he himſelf tells us, *Phil.* 1.21. *For to me to live is Chriſt, and to die is Gain.*

Herewith (alſo) concurs 1 *Cor.* 3. 22. *Whether* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, or things preſent, or things to come; all are yours, and ye are Chriſts, and Chriſt is Gods.* In this Enumeration of Particulars of ſecond cauſes, wherein the Members of Chriſt are ſaid to be interreſted; I underſtand the ſame thing to be intended, which is held forth in that gene-

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ral Aſſertion. *And we know that all things work together for good, to them that love God, to them who are the called, according to his purpoſe*, Rom. 8, 28. And is not this a ſweet Fruit to a Believers ſpiritual Taſte.

Fourthly, The Powerful and Glorious Reſurrection of the Lord Jeſus from the Dead, is moſt ſweet, and delightful to the true Believer.

That Chriſt was raiſed up from Death, is beyond controverſie.

Acts 2. 24. *Whom God hath raiſed up, having looſed the pains of Death, becauſe it was not poſſible he ſhould be holden of it.* Acts 17. 31. *Becauſe he hath appointed a day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained; whereof he hath given Aſſurance unto all Men, in that he hath raiſed him from the dead.* Rom. 1. 4. *And declared to be the Son of God, with Power, according to the Spirit of Holineſs, by the Reſurrection from the dead.*

This Reſurrection of Chriſt from the dead, can be no other than ſweet to all true Believers, and that on a threefold Account.

Firſt,

First, As it is God the Fathers Actual Diſcharge to Chriſt the Publick Head, and Repreſentative of Gods Elect; and to them (in him) from that ſin of theirs, which he (as their Surety) ſtood charg'd with; and from the whole of that Debt, which he undertook to pay for them.

As Chriſts Active and Paſſive Obedience was the full Payment of Believers Debts to God, ſo Gods raiſing him from Death, was Gods Actual Diſcharge to his Son, and (in him) to all Elect Believers; to aſſure them, that the Debt which Chriſt his Son undertook to pay for them, is now fully paid and ſatisfied, witneſs his Actual Releaſe and Diſcharge from the Priſon of the Grave; where Chriſt (as Undertaker and Surety for Gods Elect) was detain'd until the Juſtice of his Father ſaid, it is enough: I am now ſatisfied (to the full) every *Iota*, and Tittle of the Law, is by him perfectly obey'd, both Actively and Paſſively: I have no more to lay to his (or the Elects) Charge, for whom he became a Surety. Diſcharge him, let nim be ſet at Liberty; as Chriſt the Son prov'd faithful to the Father,

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in performing (to the utmoſt) what he had undertaken, for ſecuring the Fathers Glory, and the Salvation of the Elect, committed and given in charge to him by the Father. So, God the Father proves Juſt and Righteous to Chriſt, in giving him (under the Hand of his Unerring Spirit of Truth) a full Releaſe and General Diſcharge, not only for himſelf, but for his Redeemed ones alſo. Of this, Chriſt had not the leaſt doubt, when he ſtruck Hands with his Father; he knew his Father to be the God of Truth, who could not lie, or deal unjuſtly with any; much leſs with his own (only) Son, who he could not but know, would ſtick at nothing (though it were to empty himſelf) and to become nothing.

And, which was worſe, to be made a Curſe, to finiſh the Work his Father had given him to do. *For the Lord God will help me, therefore I ſhall not be confounded; therefore have I ſet my Face like a Flint, and I know that I ſhall not be aſhamed; He is near that juſtifieth me, who will contend with me? Let us ſtand together, who is*

mine

mine Adverſary? let him come near to me, Iſa. 50 7, 8.

What was (of old) predicted by this Evangelical Prophet, concerning God the Fathers juſtifying his Son (upon his finiſhing the Work he had undertaken to go through) it is now declared, and made known by the Goſpel to be (Actually) accompliſhed and made good, according to thoſe (and other the like) Predictions of him.

I have glorified thee on the Earth, I have finiſhed the Work which thou gaveſt me to do, Jo. 17. 4, 5. *And now O Father, glorifie thou me with thine own ſelf, with the Glory which I had with thee, before the World was. All Power is given me in Heaven, and in Earth*, Mat. 28. 18. *Him hath God exalted with his right hand, to be a Prince and a Saviour to give Repentance to* Iſrael, *and forgiveneſs of ſins*, Acts 5. 31. *And without Controverſie great is the Myſtery of Godlineſs; God was manifeſted in the fleſh, juſtified in the Spirit*, &c. 1 Tim. 3. 16.

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Let the Believer who either hears or reads this (concerning Christ's being Raised from the Dead) but seriously weigh and consider of how great Concern this Act of Gods releasing Christ is, to secure and strengthen the Foundation of the Believers Comfort and Assurance; and he will find that the oftener he chews this Cud, by serious Meditation (accompany'd with fervent Prayer to the Throne of Grace) the sweeter this Fruit will be to his Taste. How comes it to pass, that some poor Tempted Believers do often Hear, and Read of God's having Raised Christ his Son from the Dead, and yet they hear and read it, as if they themselves were no way concern'd in it; 'tis as a dry Chip to them, they taste no sweetness in it. The Reason hereof is, they do not consider, neither can they believe, that God (in Raising his Son from the Dead) hath (Actually) declar'd from Heaven, that he is now (Actually) reconcil'd to, and at an Everlasting Peace with all Believers; with the poorest and weakest (as well as with the strongest) Believer. And therefore,

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the ſure and only way for a poor, weak, tempted Believer, to reliſh and taſte the Sweetneſs of this Fruit, is, to Act Faith on the Reſurrection of Chriſt, appropriating the Virtue and Merit thereof unto himſelf thus; and hath God indeed Raiſed up his Son (Jeſus Chriſt) from the Dead? And that as he was the Surety and Repreſentative of all the Elect, and was God's Deſign (in raiſing him) to give a publick Teſtimony to that Satisfaction, which he himſelf received, at the Hands of Chriſt in the behalf of God's Elect. Why then, moſt certain it is, (none but Lyars againſt God can deny it) that no ſin (of God's Elect) remains unſatisfied for; which had they not been, the Juſt and Righteous God would never have ſuffered their Surety to have (ſo much as) peep'd out of his Priſon the Grave) in which he (that ever Bleſſed one) lay confin'd, until God's time of diſcharging him (according to Promiſe) was come.

What Reaſon then canſt thou ſhew (O my drooping diſponding Soul) why thou ſhouldeſt fear an Arreſt from God for thoſe ſins; for which Chriſt

Chriſt thy Surety was already Arreſted and Committed; and from which alſo, he was (Actually) Acquitted, and Legally Diſcharged by that great God (againſt whom thy ſins were committed) whereof his Glorious and Powerful Reſurrection (from the Dead) is a full and convincing Proof? See, and conſider how the Holy Ghoſt Argues, in the behalf God's Elect. *Who ſhall lay any thing to the Charge of God's Elect? It is God that Juſtifieth. Who is he that Condemneth? It is Chriſt that Died, yea, rather that is Riſen again; who is even at the Right Hand of God, who alſo maketh Interceſſion for us*, Rom. 8. 33. 34.

The Interrogation (or Queſtion (here put) implies a ſtrong Negation; and the plain Engliſh (or meaning) of it is, that in vain is it for any Enemy of Gods Elect to bring (before God) any Bill of Indictment (or Accuſation) for ſin againſt any of God's Elect. The Argument whereby this is inforced, is twofold. *Firſt*, Gods own Act (already paſt) it is God that Juſtifieth, he againſt whom ſin hath been committed; and

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(alone) hath the Right and Power to forgive it: He hath (on full Satisfaction given to his Juſtice (by the Surety of his Elect) Pardoned the ſins of all the Elect, who are (now) virtually pardoned and juſtified, in that Juſtification paſt on Chriſt their publick Head and Repreſentative.

Secondly, The Death, Reſurrection (from the Dead) and Interceſſion of Chriſt the Elect's Surety.

Firſt, His Death, this was the conſummating Act, whereby he compleated the Payment of our Debt, for which he became bound to God for the Elect.

Secondly, His Reſurrection from the Dead, which is God's Diſcharge from that Obligation he lay under, as the Surety of the Elect.

Thirdly, His Work of Interceſſion (at God's right Hand) to which Place and Office he would never have been admitted, had not the Paſſage thereto been clear'd up and prepar'd by the Satisfaction given. There can then be no Reaſon ſhewn, why, or wherefore the weakeſt Believer ſhould (for being damn'd, or ſent to Hell with his ſins; ſeeing his Redeemer

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and Surety is raiſed from the Grave. And is (Actually) aſcended from the lower pars of Gods Earth, to ſit at his right Hand, in the higheſt Heavens; to enter on the Glorious Work of Interceding (with God his Father) for him, a poor, ſhatter'd tempted Soul.

Object. But my ſins are ſo many and great, and my Faith ſo very, very weak, that I am often aſſailed with fearful Doubtings and Queſtionings whether I be one of thoſe Elect in whoſe behalf, Chriſt received the Full and Actual Diſcharge from God the Father.

To this I Anſwer in the Particulars following.

Firſt, Suppoſe thy ſins do (for Quantity and Quality) not only equalize, out out-do the crying Abominations of any (now in Glory. Nay, not only ſo, but (I will add) the Abominations of any (nay all the) Reprobates in Hell (except the unpardonable ſin, which many in this place have committed) I ſay, ſuppoſe thy ſins were as many, and as great as the ſins of thoſe (now in

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tion'd) yet if thou ſeriouſly conſider the inconcieveable Worth, and the infinitely incomprehenſible Value of the Price paid to God's offended Juſtice for the ſins of the Elect: There will appear no real or ſolid Ground to fear the Greatneſs of thy ſins, in caſe the numberleſs Numbers of the Elects ſins, were thy own ſins (perſonally) and that there were a Thouſand Millions of Elect Sinners, more than there be Stars in the Firmament. Yet, the Shoulders of that Almighty Saviour (who became Surety for Gods Elect) would bear them all, and that without any danger of ſinking under their Weight, Remember that place, *Heb 7.25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God, by him &c.* To which, ſet m (for thy Comfort and future Encouragement (in believing) add the Mercy of *Jehovah*, which (with the Merit of Chriſt's Satisfaction for ſin) is ſo (every way) Infinite and Incomprehenſible, that it ſwallows up, and outdoeth all the Power that can be in ſin, to damn or ruin any Elect Sinner; for whom Chriſt (the Son of God) Dyed and Roſe again. All the Breach-

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es of God's Law are the Acts (or Omiſſions) of Finite Creatures. But the Mercy of God in pardoning Sinners and the Merit of Chriſt, his Obedience and Sacrifice, to deſerve and obtain their Pardon, they are the Mercy and the Merits of an Infinite God. And as ſoon might a little Wren (or Sparrow) Dive into the deepeſt part of the Sea, and aſcend up again to give an Account of its Depth, as any created Being can be capable of ſounding or Fathoming the inveſtigable and bottomleſs Depth of God the Fathers pardoning Mercy, and of Chriſts the Sons Merit, to purchaſe the Elects Pardon.

Secondly, And what though thy Faith be ſo weak, ſo very, very weak, as thou complaineſt it is; this need not hinder thy Comfort in feeding on this beſt, and ſweeteſt of Fruits. For thy Faith, though it be never ſo weak, proves it ſelf to be a Divine Faith, by its Operation in thee. *Firſt*, In that it empties thy Heart of all conceited Rigteouſneſs of thine own, whereby Satan and corrupt Nature would have thee to look for Life and Salvation.

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Secondly, In that it carries thee out to reſt under the ſhadow of Chriſt's Mediatorial Satisfaction, hoping and expecting Life and Salvation by his Merits alone. Though all Mens Stomachs be not equally ſharp at Table; yet, he that hath the leaſt Stomach, might eat to as great Satisfaction and Content, as he that eats moſt. Let thy Faith be never ſo weak, thou wilt find (by Experience) that the oftener thou doeſt taſte of this Fruit of Chriſt's Death and Reſurrection (with Application thereof to thy ſelf) crying out (Believingly) My dear Lord Jeſus Chriſt, who died to diſcharge the Debt of my ſins. and who roſe again for my Juſtification, the ſweeter and the more delightful will it be; and not only ſo, but thy poor weak Faith will (by this means) gather ſtrength day by day.

Thirdly, And as touching thoſe fearful Doubtings and Queſtionings, whether thou (in particular) be one of thoſe Elect, for whom Chriſt dyed, and roſe again. I need ſay no more, than to aſſure thee, that this hath been the Caſe of the moſt eminent Saints

Saints (now) Triumphing in Glory; when in a Militant State, as thou now art; that Soul that was never troubled with Doubtings and Queſtionings about his State, was never yet bleſt with a right ſaving Faith. Not that theſe Doubtings are of the Eſſence of true Faith, or as if thou wer't not bound to be humbled for them (before God) and oblig'd to ſtrive againſt them: But an Argument they are that thou art acted by a twofold Principle, and that the Devil is now diſcover'd to be thine Enemy. Both which, effectually proves thee to be one of thoſe Elect for whom Chriſt both died and roſe again.

Secondly, The Reſurrection of Chriſt is ſweet to a a true Believer: As the ſame is a ſure and certain Pledge of his own (and all other Believers) being raiſed, not only from a State of Mortality, but alſo from a State of Imperfect Grace. The Reſurrection of Chriſt (the Believers Surety) is the Ground and Foundation of a Believers both riſing more and more to Newneſs of Life: And of his being raiſed again out of the Duſt of Death, to partake in the Glo-

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ry of the laſt Reſurrection, *Rom.* 6. 4, 5, 6. 1 *Cor.* 15. 49. 54. *Phil.* 3. 21. *Jo.* 6. 40.

Thirdly, The Reſurrection of Chriſt is ſweet to the Believer; as it is an invincible Argument to prove, that Chriſt his Surety (having once dy'd, and by his Glorious Reſurrection overcome Death) he is never more to dye, ſo witneſſeth the Holy Ghoſt. *Rom.* 6. 9. *Knowing that Chriſt being raiſed up, from the Dead, dyeth no more; Death hath no more Dominion over him.* Rev. 1. 18. *I am he that liveth, and was dead; and behold I am alive for evermore*, &c.

The Ground hereof is, the infinite Satisfaction given to his Fathers Juſtice (for the ſins of the Elect) by that one Death, which he underwent. If it were poſſible for Chriſt to dye a thouſand times over, and over; his dying ſo many Deaths could not be more Satisfactory (to the Juſtice of God) (for the ſins of the Elect) than was that one moſt ſhameful, bitter, and curſed Death of the Croſs, which he ſuffer'd, and underwent (once) for all.

Rom. 6. 10. *For in that he dyed, he dyed unto ſin once; but in that he liveth, he liveth unto God.*

God the Father hath (now) no more ſin to charge on him, than what he ſtood charg'd with (on the Croſs) when he ſaid (on his giving up the Ghoſt) it is finiſhed. *Jo.* 19. 30. *Heb.* 10. 14. For by one offering he hath perfected (for ever) them that are Sanctified.

It is not in this Caſe, as it hath been with (but too) many of *Adam's* Children (and is in this very day) who have been forced to pay over and over, the ſelf ſame Debt. Such is the Baſeneſs and Knavery of the Oppreſſours of the Age we live in.

God (the Father of Chriſt) is not ſuch a Creditor, he is a Juſt and a Righteous God: And being ſo, there is no Ground to fear that ever he will Twit (in the Teeth) either Chriſt, his Son (the Elects Surety) or any poor Believer, with thoſe Sins which Chriſt once ſatisfied for.

This Fruit is paſſing ſweet to that Soul, who frequently feeds on it.

Fifthly,

Fifthly, The Glorious Aſcenſion of Chriſt (from Earth to Heaven) is moſt ſweet to the true Believer, and it is ſo on a twofold Account.

Firſt, As it proves the compleat Conqueſt and Victory of Chriſt (the Believers Head and Surety) over all the Enemies of God's Elect, of whom it was ſpoken (by way of Prediction.) *Thou haſt aſcended on high, thou haſt led Captivity captive*, &c. *Pſal.* 68. 18. Theſe things are (Prophetically) ſpoken of Chriſt (by way of Alluſion or Compariſon, and which are by the Apoſtle *Paul* apply'd to Chriſt's Glorious Aſcenſion, *Epheſ.* 4. 8. The Metaphor is taken from earthly Kings and mighty Potentates; who (when they had got the Victory over their Enemies) us'd to bind to their Chariot Wheels the Chief of the Enemies, dragging them along in Triumph. Thus did the Lord Jeſus (the Surety of Gods Elect) when he Aſcended to Heaven, he led Devil, Sin, Curſe of the Law, World, Death, Grave, and Hell, Captives; ſo that they can never more ſlave (or inſult over) any of God's

Elect; this is intended by Christ in *Jo.* 16. 33. *In me ye shall have Peace, in the World ye shall have Tribulation; but be of good cheer, I have overcome the World.* And the same is intended by *Paul* in *Colos.* 2. 15. *And having spoiled Principalities and Powers, he made a shew of them openly, Triumphing over them in it.* This also is intended in *Rev.* 1. 18. *I am he that liveth, and was dead, and behold I live for evermore; and have the Keys of hell and of death.* The term Keys, denotes the universal Power which Christ (by dying) Atchieved over all the Enemies of his Redeemed ones.

Christ's Ascension from Earth to Heaven, is every true Believers Triumph over all the Powers of Darkness of this World, so witnesseth the Spirit of God. *Nay in all these things we are more than Conquerours, through him that loved us,* Rom. 8. 37.

Secondly, Christ's Ascension to Heaven is sweet to the true Believer, on the Account of the personal Appearance he makes there, for all the Members of his Mystical Body.

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That Christ is enter'd Heaven, as the Πρόδρομος or Fore-runner of his Members, is expresly set down and affirm'd for the Comfort and Encouragement of all true Believers. *Whether the forerunner is (for us) entred, even Jesus made an high Priest for ever, after the order of* Melchizedech, Heb. 6. 20. *For Christ is not entred into the Holy Places made with hands, which are the figures of the true; but into Heaven it self, now to appear in the Presence of God for us,* Heb. 9. 24. And there are three Ends for which he so appears.

First, That he might represent his Members Spotless and Blameless, in the Virtue and Merit of that Obedience, which (he himself) as their Representative perform'd (on Earth) to answer the Demand of the Law.

It is on the Account hereof, that the Spouse of Christ, *(viz.)* the Church of true Believers is by Christ (himself) styl'd and accounted all fair and Spotless. Thou art all fair my Love, there is no Spot in thee, *Ephes* 4. 7. *Cant.* 4. 7.

That he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch thing; but that it ſhould be Holy, and without Blemiſh, Epheſ. 5. 27. *And ye are compleat in him,* &c. *Coloſ.* 2. 10.

Secondly, That he might enter on the Poſſeſſion of the purchaſed Inheritance, which he himſelf purchaſed for his Members. *Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory?* Luke 24. 26. *And if I go and prepare a place for you, I will come again and receive you unto my ſelf; that where I am, there ye may be alſo,* Jo. 14. 3. The Believers Life and Crown are in the Hands and Keeping of Chriſt (to be ſecur'd for them) till they arrive at Heaven, where he is. *Which is the Earneſt of our Inheritance, until the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory,* Epheſ. 1. 14. *And hath raiſed us up (together) and made us ſit together in Heavenly Places in Chriſt Jeſus,* Epheſ. 2. 6. This is a Mercy, and an Ineſtimable Priviledge given by God to the Elect; that the Life of their Souls, and all the

the Glory and Bleſſedneſs whereto God elected them (in Chriſt his Son) is depoſited (by God the Father) in the Hands of Chriſt, who will never fail or betray them: On which Account it is, that the condition of the pooreſt and weakeſt Believer (living) is in a better and (infinitely) ſafer State, than the firſt *Adam* and his Poſterity, were in before the Fall. The Reaſon whereof is this, *(viz.)* the Life and Salvation of the firſt *Adam* and his Children, depended on the Obedience of a Mutable Agent; who might (and did) fall, and come ſhort in fulfilling the condition of that Covenant of Works under which they Acted (for Life.) But the Life and Salvation of the Elect, is now ſecur'd in Chriſt (God-Man) who can as ſoon ceaſe to be what he is, as he can forget, or neglect, or ſuffer the pooreſt and weakeſt of thoſe committed to him (by the Father) to periſh. And is not this a moſt ſweet Fruit?

And I give unto them Eternal Life, and they ſhall never periſh, &c. Jo. 10. 28. *And this is the Fathers Will which hath ſent me, that of all which he*

hath given me, I ſhould looſe nothing, but ſhould raiſe it up at the laſt Day, Jo. 6. 39.

Thirdly, That he might enter on the Great and Neceſſary Work of Interceſſion, which leads to the Sixth Particular comprehended in the general term Works.

Sixthly, The Interceſſion of Chriſt is moſt ſweet to the true Believer. There are ſix things in it which makes it ſo.

Firſt, The Propriety the Believer hath in it; yea, even the meaneſt and weakeſt Believer hath as real a Propriety therein, as the ſtrongeſt. *Who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us,* Rom. 8. 34. *My little Children, theſe things write I unto you, that ye ſin not: and if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous,* 1 Jo. 2. 1.

Secondly, Whatevever Chriſt Prays for, he (moſt certainly) obtains it; of this he had Experience, when on the

the Earth, before he had (Actually) diſcharg'd the Debt, which he took on him for the Elect. *And Jeſus lift up his Eyes, and ſaid, Father I thank thee that thou haſt heard me: And I knew that thou hearest me always,* Jo. 11. 41, 42. *Who in the days of his fleſh, when he had offered up Prayers and Supplications, with ſtrong Cryings and Tears unto him, that was able to ſave him from Death, and was heard in that he feared,* Heb. 5. 7. But now ſeeing all Righteouſneſs is by him fulfilled (according to what he undertook) and he (in the Merit thereof) not only Aſcended from Earth to Heaven, but even ſat at the Father's Right Hand; what is it that the Father can deny him? eſpecially, when what he prays for, is (before) in the Heart and Promiſe of God (his Father) to grant him, and that in a way of Recompence, for the faithful Diſcharge of the Truſt repoſed in him by his Father. *Pſal.* 2. 8. *Eſa.* 53. 12.

There are ſome poor trembling Believers, who (when they need ſuch or ſuch a Mercy, and know not what they ſhall do without it)

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dare not beg the Mercy they want; The Mercy is ſo great, and they themſelves ſo (every way) unworthy, they think it great Preſumption to ſeek or pray for it. Let ſuch turn their Eye off, from ſtaring and poring on their own Unworthineſs; keeping it fixt on the Incomprehenſible Merit and Worthineſs of the Lord Jeſus Chriſt; and then, let them keep back from God's Throne of Grace, and give way to Diſcouragement if they can. 'Tis Chriſt's Worthineſs (not the Believers Qualifications) that prevails with God.

Oh! poor diſtreſſed fainting Soul, who art even ſwallow'd up of that Gulph of Sinfulneſs, Diſtraction, Deadneſs, and Heart Hardneſs whereof thou complaineſt.

Conſider and remember (for thine Encouragement) that when thou findeſt thy ſelf unable to pray, there is one (at God's Right Hand) praying for thee, whom God the Father knows not how to deny, or throw off: So prevalent (with him) is that Efficacious Interceſſion of his own

own Son, who was Conſecrated thy High Prieſt, by God's own Sacred Oath. *The Lord hath ſworn and will not repent, thou art a Prieſt for ever after the order of* Melchizedech, *Pſal.* 110. 4. And having ſuch an High Undertaker for thee (with God) ſo my part, I cannot conceive what ſhould diſcourage or drive thee back from Wreſtling with God, till (*Jacob* like) thou overcome him. This is the Uſe that God himſelf would have the weakeſt Believer make of that great High Prieſt. *Let us therefore come boldly to the Throne of Grace, that we might obtain Mercy, and find Grace to help in time of need,* Heb. 4. 16.

Thirdly, There is, there can be no Caſe or Condition ſo deſperate or wretched, (in reſpect either of Sin, or of Affliction) out of which Chriſt (by his Interceſſion) cannnot reſcue and ſave the tempted, fallen and deſerted Believer. *Let* Iſrael *hope in the Lord, for with the Lord there is Mercy, and with him there is plenteous Redeem; and he ſhall Redeem* Iſrael *from all his Iniquities*, Pſal. 130. 7, 8. *The Lord preſerveth*

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the ſimple, I was brought low, and he helped me. Pſal. 116. 6. *The Lord knoweth how to deliver the godly out of Temptations,* &c. 2 *Pet.* 2. 9. *There hath no Temptation taken you, but ſuch as is common to Man; but God is faithful, who will not ſuffer you to be tempted above that ye are able to bear,* 1 Cor. 10. 12. To which I will only add, *Wherefore he is able alſo to ſave them to the utmoſt, that come unto God by him; ſeeing he ever liveth to make Interceſſion for them,* Heb. 7. 25. And can any Fruit be ſweeter than this to a poor Diſtreſſed Tempted and Deſpairing Soul?

Fourthly, By the Interceſſion of Chriſt the Peace and Reconciliation (procured by his Meritorious Sacrifice) is kept up and continued for ever. *For unto us a Child is Born, unto us a Son is Given; and the Government ſhall be upon his Shoulders,* &c, Eſa. 9. 6.

The keeping up, and continuing the Peace between God and the Elect, as neceſſary as the firſt Procurement of it. As by the Meritorious Virtue of his Sacrifice, he hath pro-

procur'd Peace with God for the Elect; ſo by the renewing Efficacy of his Spirit in the Souls of Believers, and his prevailing Interceſſion in Heaven for them; he continues and keeps up that Peace. *Pſal.* 37. 23, 24. *Jer.* 32. 40. *Rev.* 8. 3, 4.

Fifthly, The Interceſſion of Chriſt (in Heaven) is the cauſe of Application of all the Good, ſpiritual and bodily, which Believers receive at the Hands of God. As the Procurement of all Good (for the Elect) depends on Chriſts Sacrifice; ſo the Actual Application thereof to them, depends on his Interceſſion. *And whatſoever ye ſhall ask in my Name, that will I do; that the Father may be Glorified in the Son. If ye ask any thing in my Name, I will do it*, Jo. 14. 13. 14.

In the ſixth place, (to add no more,) The Interceſſion of Chriſt with his Father (in Behalf of the Elect) is not a matter of precarious Entreaty, but of Juſtice and Equity, wherein he cannot be put off. He intercedes for no Favour or Mercy,

cy, but what he first paid a price for, on the Behalf of his Elect; and therefore it must not be thought a matter of meer Entreaty, but of Equity and Justice, for God to grant to Believers what they ask in Christ's Name.

To what hath been observ'd concerning those six several sorts of Works, which are Peculiar to Christ (as Mediator between God and Sinners) I will add one more, and it is his Providential Work of Gubernation (or Ruling the World) and that (as all the rest of his Works) is most sweet to the true Believer.

That the Government of the World is (in a way of Recompence) committed (by the Father) to Christ, is plain, by his own Declaration thereof to his Apostles. *All Power is given to me in Heaven and in Earth*, &c. *Mat.* 28. 18. The same witnesseth *Paul*, *And hath put all things under his feet, and gave him to be Head over all things to the Church*, Ephes. 1. 22. The same also Apostle to the *Philippians* saith, *Wherefore God also*

alſo hath highly exalted him, and given him a Name which is above every Name. That in the name of Jeſus every Knee ſhould Bow, both of things in Heaven, and things on Earth, and things under the Earth, Phil. 2. 10.

That the Works of Providence are alſo ſweet to the true Believer; ſeven things will make it Appear.

Firſt, God's King (who Rules the Providential Kingdom here on Earth) he is alſo the Believers King.

That Chriſt is God the Fathers King, is plain and evident from the Scriptures above-mentioned, to which may be added *Pſal.* 2. 6. *Yet have I ſet my King upon my Holy Hill of* Zion.

From theſe Scriptures it is plain, that God hath committed the Government of all things (in his Providential Kingdom) to Chriſt his Son, to be improv'd for the Good and Advantage of God's Elect.

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The Proſpect which *Balaam* had hereof, put him on declaring the Victoriouſneſs and Felicity of the People of God, above all other People on Earth. *The Lord his God* (ſaith he of *Iſrael*) *is with him and the Shout of a King is among them*, Numb. 23. 21.

That Chriſt is the Believers King, is evident from the Scriptures following: *Eſa.* 33. 22. *For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us*, Rev. 15. 3. *And they ſang the Song of* Moſes *(the Servant of God) and the Song of the Lamb; ſaying, great and marvellous are thy Works, Lord God Almighty, Juſt and True are thy Ways, thou King of Saints.*

Of Kings it is ſaid, *Regum eſt parcere Subjectis, & debellare ſuperbos.* It is the Part (or Property) of Kings, to deal gently with theſe who ſubmit readily to their Rightful Authority; but to ſubdue and vanquiſh their Enemies, who ſubmit not to the Yoke of Duty.

This

This Property of a King, will be found to be in God's and the Believers King, above all the Crowned Heads that ever breath'd on Earth.

For as Chriſt is God the Father's King, to Sway the Scepter of his pardoning Mercy, and Goſpel Grace in the Hearts and Lives of the Elect; who (in effectual Calling) are made his willing Subjects: He will by his Almighty Power defend and ſave them from all adverſe Powers which ſeek to ſpoil and ruin them: He will not only defend and protect them from all Enemies and Dangers, but he will carry it gently, and tenderly towards them, under all their Weakneſſes and Infirmities. But towards the wicked, who refuſe and reject his Yoke, he will vanquiſh and ſubdue them: Not by the Scepter of his ſpecial Grace, as he deals with God's Elect: But wiht that Iron Rod, which the Father hath put into his Hand (for this very end) *He will break them to pieces*, Pſal. 2. 9.

But thoſe mine Enemies which would not that I ſhould Reign over them, bring

bring them hither, and ſlay them before me, Luke 19. 27.

This is (undoubtedly) a high Priviledge and Mercy, wherewith God's Choſen are (Eternally) Bleſt above the reſt of the Race of *Adam*, to be under the commanding Power and (Everlaſting) ſucceſsful Conduct of ſuch a King. The Damned in Hell would give ten thouſand Worlds (if they had them at command) to be under the Conduct of this King. But for their oppoſing and deſpiſing this precious and ſweet Redeemer; they are (judicially) given up to the Tyranny of ſuch a King, as knows no Mercy; who inſtead of ſaving, will continue to torment and deſtroy, *Rev.* 9. 11.

This Lord Jeſus, He, and He alone (excluding all others) is the Head and King over the Church of God's Elect. None will claim ſuch a Priviledge, but the Man of Sin, and ſuch as are akin to his Antichriſtian Hierarchy. Chriſt is (to the Church of the Living God) a Head of ſaving Influence, as well as a Head of Commanding

manding and Protecting Power, which none in Heaven or Earth can pretend to, without horrid Blaſphemy.

Were this very Point but rightly underſtood, and (by Faith) apply'd as it ſhould, it would make the weakeſt Believer in *England* as bold as a Lyon, in the ways of his Holy Profeſſion. But for want of this, even Miniſters themſelves ſhamefully Cowardize when Chriſts Enemies appear Rampant.

Secondly, There is not that Creature in this Providential Kingdom, which is not ſubjected to the Power of Chriſt. *The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all*, Pſal. 103. 19.

All Power is given me in Heaven and in Earth, Mat. 28. 18. *Thou haſt put all things in Subjection under his feet*, Heb. 2. 8. *I am he that liveth, and was dead, and behold I am alive for evermore*; Amen, *and have the Keys of Hell and of Death*, Rev. 1. 18.

Thirdly, Not only the Creatures, but even all their natural Influences and Motions

Motions are ſubjected to the Power of Chriſt; yea, the Craft and Subtilty of all the Churches Enemies are ſubjected to him. No Fire can burn, no Water can drown; no Thieves can rob, no Perſecutor can hurt, without Chriſt.

It is a ſure and an infallible Rule in Divinity, that as no ſecond Cauſe can (of it ſelf) do good to a Man, neither can it do him harm. Were this one Rule but rightly underſtood, and practically improv'd, it would free the Minds and Spirits of true Believers, from many fooliſh and panick Fears, which (frequently) invade them, to not only a leſſening but alſo to a keeping out that Comfort, to which (as Believers) they have Right, and which they may (ordinarily) enjoy, were it not for their wretched Neglectiveneſs herein. When at any time (or in any Caſe) I meet with a Diſappointment and abuſe, a Loſs, or a Croſs from a Creature (whatever) I ceaſe to complain or murmur in God's Preſence; that which ſtrikes me into a profound Silence, is the Conſideration and

ief that ſuch and and ſuch Accidents ould not fall out, without the Pro- idence of God; the Hand of God think I) is in this rebuking Provi- ence: My Soul! lay thine Hand up- n thy Mouth, and ceaſe quarrelling ith ſecond Cauſes; leſt by going o far (that way) thou rob the Al- ighty of the Attribute of his So- ereignty, and give it to ſecond Cau- es, as if they could do any thing ithout him.

On the other hand, when my Meat omforts and Relieves fainting Na- ure; when the Bed and Sleep Re- eſh the weary Body; Oh! (think I) ow good is God? Without whom, y Meat, my Bed, my Sleep, &c. ould do me no good.

When (at any time) I am in great treights (as often God knows I am) hen this or that Inſtrument ſteps in o my Succour, my Faith (though weak) is as buſie as a Bee, calling n me, to take notice of the Hand f Providence in the preſent Mercy. hus, if I and other Believers, did o more and oftner than we do; it

it would be better with us (in point of Comfort) than it is.

But we live more by Senſe, than we do by Faith; and that's the Reaſon why we are ſuch Strangers to ſolid Comfort in our own Spirits.

Fourthly, There is not the moſt contingent Accident, which falls out (in the World) but the Providence of the Lord Jeſus orders the ſame, whether it be for chaſtening or comforting poor Mortals.

Who is he that ſaith and it cometh to paſs, when the Lord commandeth it not? Lam. 3. 37. *Shall there be Evil in the City, and the Lord hath not done it?* Amos 3. 6.

What but the Conſideration and Belief of this, ſtruck Holy *David* dumb before God, when under the Afflicting Rod of God; *I was dumb, I opened not my Mouth, becauſe thou didſt it*, Pſal. 39. 9. As hath been already obſerv'd, there is neither Good nor Evil, that can fall out without Chriſt. Neither doth it (from hence) follow, that thoſe Creatures which are Active in the Buſineſs of Sin, are there-

for

fore Excuſeable; and that, becauſe they Act from an ill Principle, and to an end vaſtly differing from what Chriſt deſigns, in permitting it. Or that the Praiſe and Thanks which is due to God's Inſtruments (in ſerving us) ſhould not be given them in due time and place. Neither will it hence follow, that a Believer is to ſtand ſtock ſtill (like a Sheep) to be robb'd or murdered, if he ſees himſelf any way capable of making a lawful Defence. The Reaſon is, becauſe ſelf Defence is a Natural Principle; and that Man or Nation that would not ſtand up, to reſiſt an Enemy who ſeeks their utter Ruin, would not only (herein) fall ſhort of the very Bruits; but they would be Acceſſary to their own Murder, which is the worſt ſort of Murder. In this Caſe the true Believer is to look on the the Doctrin of Non-Reſiſtance, as a Doctrin which ſmells rank of *Rome*; and which was contriv'd and brought into theſe Kingdoms (by the *Romiſh* Emiſſaries) on purpoſe to manacle *Engliſh* Men; that (by that means) under colour and pretence of Religious Obedience to Authority; *England* might become uncapable

capable of preſerving it ſelf from the Ruin deſign'd againſt it by *Rome* and *France*.

The Proteſtants in *England* (and in all the other Nations about us) have cauſe to Adore and Praiſe the Providence of Chriſt, for the Entrance which it gave to the Jeſuites into *Magdalen* Colledge; and its permitting the Biſhops being ſent to the *Tower*. For, had not theſe two things (Providentially) fallen out, when, and as they did; Paſſive Obedience, and Non-Reſiſtance had ruin'd the Kingdom before this time. But Glory to God on high, who hath pitcht on one, to Rule and and Govern his Providential Kingdom (here on Earth) whoſe All-ſeeing Eye penetrates into all the Dark and ſecret Counſels of his Peoples Enemies: And who knows (*Exactiſſimè*) moſt exactly, when to time his Peoples Deliverance. May this wonderful Work of Providence never be forgotten in *England*.

How much of the Jeſuites Infernal Craft and Pollicy, there is in the Principles of the People call'd Quakers, to forward

ward *Englands* Overthrow, would be worth while for all true Proteſtants and true *Engliſh* Men (who love their Country and the Proteſtant Religion) to conſider.

Fifthly, That the moſt diſmal Diſpenſations (which fall out in the World) ſhall be all managed by the Providence of Chriſt, for the Good and Advantage of true Believers; yea, even Sin it ſelf, (with the moſt ſharp and bitter Afflictions, which ſpring from that bitter Root) ſhall moſt certainly work for the Good and Advantage of Chriſt's true Members, according to that in *Rom.* 8. 28. *And we know that all things work together for good, to them that love God*, &c.

This Aſſertion that Sin (it ſelf) works for Good to Believers, hath not only ſtartled, but ſtirr'd up ſome to make a great Noiſe in the Kingdom, (and that in pretence of oppoſing and beating down Antinomianiſm) to withſtand, and decry this as a dangerous Doctrin; and that which Encourageth Men to commit, and continue in the Practice of Sin.

Thoſe who are of this Spirit, and Principle will find (ſooner or later) how wide they are off the Truth, and how injurious they are; not only to the Doctrin, which is according to Godlineſs, but to the Peace and Comfort of Chriſt's Members; who are able (both from the Word of God, and their ſanctified Experience) to contradict this, their contradicting God's Truth. Concerning which, I will only ſay two things in this place, reſerving the vindicating this Doctrin to a more ſeaſonable Opportunity.

Firſt, I do affirm (in the fear of the great God) that none (on Earth) do more hate and loath Sin than thoſe Perſons who find in their Experience, that God hath done them unſpeakable Good by their Sins; and herein I ſhall (I doubt not) be ſeconded by the Suffrage, not only of all Orthodox Divines, but of all ſerious and Experienced Chriſtians.

Seconaly, I do affirm, that it no more follows (from hence) that a true Believer will, or can take Encouragement to commit or continue in the Practice of Sin: than it follows, that he will (or can) venture to drink down deadly

ly Poyſon, becauſe he is told, that an Able and Skilful Phyſitian is (by his Art and Skill) able to Extract out of the rankeſt Poyſon, an Antidote to Expel Poyſon, or that a Believer ſhould be willing to throw himſelf off the Top of a Houſe, which he cannot but expect will iſſue in breaking his Bones; becauſe he knows that ſuch, or ſuch a Boneſetter is skilful at ſetting Bones.

England is come to a ſad Paſs, when the People are grown ſo wiſe (in their own Conceits) that they think themſelves able to inſtruct and teach their Teachers; the Senſe hereof endangers the moſt faithful and lively Reprovers (for God) in this formal and ſleepy Age, being ſtruck dumb, not well knowing either what to Preach, or how to ſpeak to their Auditory, without ſnuffing and offending them.

If we preſs People to the neceſſary Duties of practical Holineſs, then we are accounted Legal Preachers; Men who Preach up *Moſes*, and who are for being juſtified by Works.

If we Preach up Juſtification by the alone Righteouſneſs of the Son of God, freely imputed by God's Act of free and ſovereign Grace, without any thing

of the Sinners own Qualifications joyn'd (as Con-cauſes) therewith: Then we are accounted Antinomians, we Preach Free Grace, Free Grace; and who ſees not (who have their Eyes open) this to be a ſad Prognoſtick of God's approaching Judgment on the Land?

God ſometimes cauſeth the Tongue of his faithful Reprovers to cleave to the Roof of their Mouth, that they ſhall not be able to reprove or warn a rebellious People, who are to be plagued with the Scourge of God's Judgments, as in the Caſe of the Prophet *Ezekiel*, Ezek. 3. 26. *And I will make thy Tongue cleave to the Roof of thy Mouth, that thou ſhalt be dumb; and ſhalt not be to them a Reprover, for they are a rebellious Houſe.*

The like Inſtance we have Recorded in the Prophet *Amos*. *They hate him that reproveth in the Gate, and they abhor him that ſpeaketh uprightly.* Here was the Sin of that Day, they would not bear or endure to be toucht by God's Reprovers. And God takes ſuch a Way and Method with them, as to cauſe them to ſee and read their Sin,

Sin, in the Puniſhment which was to come upon them: which was, That when they ſtood moſt in need of a faithful Monitor or Reprover, even then, when the Rod of God was heavy upon them, they ſhould not have him; read and compare *Amos* 5. 10. 13. With this agrees that of *Paul* to *Timothy*, where he tells him, *That the time will come, wherein Men will not endure ſound Doctrin, but after their own Luſts will they heap up unto themſelves, Teachers having itching Ears*, 2 Tim. 4. 3. This day is this Scripture fulfilled in *England*. For, by woful Experience, the true Ambaſſadors of Chriſt find, that they can reprove no kind of Error in Religion, but one or other is preſently touch't, even to a being (rootedly) prejudiced againſt the Miniſter. I'll hear this railing Preacher no more, he Preaches againſt other Mens Religions; and what hath he to do with the Papiſts? with the Quakers? with the Arminians? Cannot he Preach the Goſpel? And ſo in like manner, if the Preacher comes cloſe to particular Faults, as the Pride in Apparel in Profeſſors, Mens taking a Liberty now and then to be Drunk; now

and then to Game, and to ſpend their precious Time in Ale-houſes and Taverns, chatting and prating away the time which ſhould be ſpent at Home, in the Family; or in the Cloſet, in working out their own Salvation with Fear and Trembling, they cannot bear faithful and plain dealing. I know (ſaith the guilty Conſcience) he means me, I like it not.

This is harſh Preaching, I'll hear it no more; I like ſuch, and ſuch better. Such a Preacher, he Preacheth Free Grace clearly; and ſuch a Miniſter, he Preaches the Love of God ſweetly. When (perhaps) neither the Preacher (ſo highly commended and cry'd up for a Non-ſuch) nor yet he that ſo commends him, underſtands (ſavingly or experimentally) what the Grace of God means, or how the ſame is made the Sinners.

It even amazes me to think, how few of thoſe Preachers, who (now) paſs current for Free Grace Preachers, will be own'd by Chriſt at the great Day, for right Goſpel Preachers: And how few of thoſe who make ſo great

a Noiſe in crying ſuch up, will be found what they ſeem to be *(viz.)* true and ſound hearted Believers.

This is not deſign'd as a Stumbling-block or a Diſcouragement in the way of any weak Believer, but rather for a ſeaſonable Warning or Caution to empty Talkers, who think highly of themſelves; to take heed they prove not miſtiſtaken in their Opinion of themſelves. *Wherefore let him that thinks he ſtands, take heed leſt he fall,* 1 Cor. 10. 12.

Sixthly, In the darkeſt Night of Affliction and Temptation, the ſweet Smiles of Chriſt's Face will cheer and comfort the true Believer.

The Pillar of Cloud in *Moſes* his time, it was both Darkneſs to the *Egyptians,* and Light to the People of God. *Exod.* 14. 19, 20. The ſame Diſpenſation may be a Croſs for Good to Gods Child, and a dreadful Curſe to a Reprobate.

The Knowledge and Belief hereof, put the Church upon giving that ſeaſonable *Caveat* to her boaſting Ene-

my; who (in the time of God's chaſtizing her for Sin) did not a little rejoyce at the Afflictions of the Church, concluding that thoſe Afflictions were the Forerunner of the Churches Deſtruction. *Rejoyce not againſt me, O mine Enemies, when I fall I ſhall ariſe, when I ſit in Darkneſs, the Lord ſhall be a Light nuto me*, Mic. 7. 8.

Fatherly Chaſtiſements, and Fatherly Love do very well conſiſt together, ſo ſaith Chriſt; who (as he is God) knows all things; and who (as he is Man) found it in his own Experience, that his Father (the God of Love) who loves him (his Son) as he loves himſelf; yet when venting his diſlike of, and his Diſpleaſure againſt the Sins of the Elect charg'd on Chriſt: He handled him ſo ſharply and ſeverely, that the Son of God found a Neceſſity of crying out (in the Bitterneſs of his Soul) *My God! my God! why haſt thou forſaken me?* Mat. 27. 46. And yet God was ſtill his God, and his dearly loving Father for all that. *As many as I love* (ſaith Chriſt) *I rebuke and chaſten*, &c. *Rev.* 3. 19. Yea, ſo far are Afflictions and Tribulations

bulations from being a Token of God's being a Mans Enemy, that (indeed) to be exempt and free from them, is an Argument that the Perſon is none of Gods. *But if ye be without chaſtening, (then are ye Baſtards) and not Sons*, Heb. 12. 8.

* Gods Afflictive Diſpenſations are to his own Children the purging Pills, whereby God, the Great and only Wiſe Phyſitian, will purge out of the Heart and Affections of his Children, thoſe Remains of Sin yet abiding in them. And as in Nature, thoſe Pills (or that Potion) which are Bittereſt, and which makes the Patient ſickeſt, are the beſt for curing, though they are hardly gotten down: So in Chriſtianity, thoſe Corrections and Chaſtenings (from God's own Hand) which are the ſoreſt and ſharpeſt to corrupt Nature; they are Attended with the greateſt Efficacy, to kill Indwelling Corruption in the Believer.

Before I was Afflicted (ſaid Holy *David*) *I went aſtray, but now have I kept thy Word*, Pſal. 119. 67. And in another place, *I know, O Lord, that*

thy Judgments are right, and that thou in Faithfulneſs haſt Afflicted me, Pſal. 119. 75. When the darkeſt and moſt diſmal Cloud of Affliction and Trouble, ſeems to overcaſt the true Believer, and not only to overcaſt him, but to compaſs him about, ſo as there appears no likelihood of his Eſcape. yet, even then there is a Bright ſide in that Cloud, which ſhines on the Believers Inſide, to comfort and encourage him, in Truſting in and Relying on God, in the way of Believing and Dependance.

And not only ſo but we Glory in Tribulation alſo; knowing that Tribulation worketh Patience; and Patience Experience and Experience Hope; and Hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our Hearts, by the Holy Ghoſt which is given to us, Rom. 5. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort; Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we our ſelves are comforted of God*, 2 Cor. 1. 3, 4. *Neverthleſs God that com-*

comforteth thoſe that are caſt down, &c. 2 *Cor.* 7. 6.

Seventhly, and laſtly. The Lord Jeſus Chriſt (the Head and King of all true Believers) being Pilot, to ſit at the Helm of all Affairs (wherein the Glory of his Father, and the Salvation of his Elect are concern'd) he will ſo Steer the Courſe of all ſecond Cauſes in this World, as not one of his Believing Members ſhall ever come ſhort of a Safe and Happy Arrival at Glory; but ſhall (moſt infallibly) be ſecurely conducted through all Storms and Hurricanes, which can poſſibly ariſe, to overwhelm and ſink the true Believer.

Let what Times ſoever God pleaſes come; let what Calamities ſoever fall out in the Land; Plague, Famine, Civil War, Forreign Invaſion, Penal Laws, Biſhops Court, Devil, World, indwelling Sin: Let all come upon thee (at once) and diſplay the Banner of their Force, Policy, and Malice againſt thee, to ruine and deſtroy thee; yet thou (who art a real Believer) art ſafe (being ſecur'd under the ſhadow

dow of the Appletree) and not only ſafe (from any Harm which can come to thee by ſuch Storms or Enemies.) But thou ſhalt be (infallibly) aſſur'd of ſafe Landing in Heaven, and that by Virtue of that Univerſal Conqueſt and Victory, Atchiev'd by thy Head and King, over all his and thy Enemies: And his having gone through all thoſe kind of Storms which thou feareſt thou ſhalt meet with (and that as thy Repreſentative) and hath ſhot the Gulph of Death; and is now (Actually) Poſſeſt of thy Crown and Manſion in the higheſt Heavens, whereto the Efficacious Virtue and Power of thy Redeemers Aſcenſion, will in a very ſhort ſpace of time, bring thee to behold and enjoy the great and unſpeakable things which he hath purchas'd for thee, and for all that truly Love, and long for his Appearing.

God is our Refuge and Strength, a very preſent Help in Trouble; therefore will not we fear, though the Earth be removed, and though the Mountains be carried into the midſt of the Sea: Though the Waters thereof roar and be troubled; though the Mountains ſhake with

with the ſwelling thereof, Pſal. 46. 1, 2, 3. *Whither the forerunner is for us entred, even Jeſus made an high Prieſt (for ever) after the order of* Melchizedech, *Heb.* 6. 20.

What hath been obſerv'd from the latter part of the Text, concerning the Fruits of the Appletree, which are ſo ſweet to the Taſte of a true Believer; many things might have been ſpoken by way of Application, both to the Comfort and Joy of all true hearted Believers; and alſo to the Terror and Amazement of all Papiſts, Quakers, Arminians, *&c.* who are deſtitute of the Fruit of this Appletree. When ſpiritual Famine (from God) comes on theſe graceleſs (becauſe Chriſtleſs) Souls, when they come to be Hunger-bitten, and their ſtarv'd Souls languiſh away in them, for want of the Fruit they now ridicule and ſcorn: Then will that dreadful and killing Word take hold of, and be (Actually) fulfilled in them. *Eſa.* 65. 13. *Therefore thus ſaith the Lord God, behold my Servants ſhall eat, but ye ſhall be hungry: behold my Servants ſhall drink, but ye ſhall be thirſty: behold my Ser-*

Servants ſhall rejoyce, but ye ſhall be aſhamed. Behold my Servants ſhall ſing for Joy of heart, but ye ſhall cry for Sorrow of heart, and ſhall howl for vexation of Spirit.

This is (and will be) the Doom of all thoſe who ſit not under the Protecting Shadow of this Appletree. The Fruit of this Tree is ſweet to none but to thoſe to whom its Shadow is Delightful.

The Shadow and the Fruit belongs to none but to God's Elect, even Chriſts Redeemed ones.

Well therefore may the Believer cry out, and ſay (with the Prophet) *Although the Figtree ſhall not Bloſſom, neither ſhall Fruit be in the Vine; the Labour of the Olive ſhall fail, and the Field ſhall yield no Meat: The Flock ſhall be cut off from the Fold, and there ſhall be no Herd in the Stalls: Yet will I rejoyce in the Lord, I will joy in the God of my Salvation*, Hab. 3.17.18. *The Mediatorial Righteouſneſs of God Man is upon me, and his protecting Care and Providence is over me, for my Covering, to ſhelter me from the Laws Curſe. From*

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the Agonies of a fearful Conſcience; from the dreadful Temptations of Satan, and from the deſerved Wrath of God. Here's my hiding place in time of Storm and Tempeſt, of whom ſhould I be afraid, Pſal. 27. 5.

Whenever a Storm ariſes, whether rais'd by Satan or the World, or by my own corrupt Nature, or by Gods deſerting,, or hiding his Face for a time: I preſently (by Faith and Prayer) run to the Appletree and take up my place under its Shadow, crying out (with Holy *David*,) *Keep me as the Apple of the Eye, hide me under the Shadow of thy Wings, from the wicked that oppreſs me, from my deadly Enemies who compaſs me about*, Pſal. 17. 8, 9. No ſooner am I ſet down under that refreſhing Shadow, and become ſenſible of my Safety, but I preſently fall upon ſolacing my ſpiritual Senſes, with beholding and feeding upon its Fruit; applying unto my ſelf (by Faith) the ſaving Benefits of Chriſts perſonal Graces, and the Improvement he hath made of the ſame for me, a poor Worm; together with the ſaving Benefits of his Word and Works,

(as

(as above discovered) appropriating each Particular unto my self. Thus the Improvement which my dear Lord Jesus made of the Anointing, poured out upon him by the Father (to fit him for the Work of Mediation) it is mine. The Promises of the Everlasting Covenant of Grace (which are suited to every Condition, I either am, or can be in) they are mine. That wonderful and amazing Work of his Incarnation (or becoming Man) it is mine. It was to Unite me to God, in a nearer and firmer Bond of Union, than was between God and me in the first Creation.

The Work of his unparallell'd and matchless Humiliation (in my Nature) it is mine. It was for me, to prevent my Perishing by the Damning Pride of my corrupted Nature, and to merit and purchase for me Gospel Humility.

That Work of his (perfectly) obey'd the Moral Law (in Heart and Life) it is mine, he obeyed the Law for me as my Surety.

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The Death which he ſuffer'd and underwent it is mine. It was for me that he might unſting Death for me, and to give full Satisfaction to Juſtice for my breaking the Law, that my Sins might be Arraign'd and put to death in his Death. The Guilt of Sin can (now) no more condemn or caſt me at God's Bar; neither can its reigning Power (from henceforth) detain me as its Captive (or Slave) that I ſhould obey it, in the Luſts thereof: The Reſurrection of Chriſt (from the Dead) it is mine. He Roſe for my Juſtification, hereby I am fully Aſſured (from under the Hand of the Spirit of God) that the Whole of my Debt (for which Chriſt my Surety Actually Dy'd and lay confin'd in the Grave) is now fully Diſcharg'd; I am (from henceforth) no more liable to the Arreſt of the Law, for Sin; for that the Juſtice of God hath (by raiſing my Surety from the Dead) Releas'd and Diſcharg'd me.

The Aſcenſion of Chriſt (from Earth to Heaven) it is mine. he Aſcended for me (as my Surety, and Repreſentative)

ſentative) to preſent before his Father; the Succeſs of his Negotiation, which he undertook (for me) when on Earth. The compleat and perfect Righteouſneſs he fulfilled for me, to anſwer the Laws Demand, and the Univerſal Conqueſt and Victory which he by that Righteouſneſs hath Atchiev'd over all his and my Enemies, he makes open ſhew of them in Heaven.

Beſides this, he Aſcended to enter upon the Poſſeſſion of that Crown and Manſion in Heaven, which he himſelf purchaſed for me; the which he hath (as my Forerunner) taken into his own keeping for me, until I have accompliſht the Service, to which he hath appointed me on Earth.

The Interceſſion of Chriſt (in Heaven) is mine. He ſits at the Fathers right Hand, to lay my Caſe (in all its various Circumſtances) open before Gods Throne of Grace, pleading (in my Behalf) the Price which he himſelf hath paid (to Juſtice) for the Procurement of all the Good

I ſtand in need of, till I come to the end of my Race.

And to Encourage my coming to God's Throne of Grace (in Prayer) with a Humble and Holy Boldneſs, to obtain (in the Virtue and Merit of the Price he hath paid, and the Interceſſion he makes in Heaven) the Mercy and Deliverance which at any time (or in any caſe) I ſtand in need of.

The Providence of Chriſt (whereby he governs the World) it is mine.

He Orders and Rules all Creatures (or ſecondary Cauſes) wherein I am concern'd, for my Advantage and ſpiritual Good. Devil, World, Indwelling Sin, Poverty, Reproach, Friends, Enemies, Adverſity, Proſperity, Health, Sickneſs, Life and Death. No further will the All (and Over-ruling) Providence of Chriſt ſuffer any of theſe to move (or ſtir) then he will order for my Good, and Eternal Advantage.

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Matters being brought to ſo Excellent an Iſſue (through the powerful Operation of the Holy Ghoſt) my Soul finds it ſelf under a Holy Conſtraint of crying out, (Admiringly,) Here's Fruit indeed! none could ever compare with it, of theſe Celeſtial Fruits; that Feaſt of Fat things (promiſed in *Eſa.* 25. 6.) is made up, and they are by Chriſt himſelf intended in theſe Words; *For my Fleſh is Meat indeed, and my Blood is Drink indeed*, Jo. 6. 55. What the Prime and Fatneſs of Beaſts and the moſt delicious and pureſt of Wines are to feaſt and ſatiate the Body.

The Fleſh and Blood of Chriſt the Son of God (as held forth in the Goſpel and by Faith, apply'd and fed upon) is unſpeakably more to the Soul of a true Believer to feed his ſpiritual Hunger, and to quench his ſpiritual Thirſt. The Believer while he finds himſelf (thus) overcaſt with the Shadow of the Appletree, and his ſpiritual Senſes ſo (unſpeakably) cheer'd and raviſh'd with its Fruit; he cries out with *Peter* on the Mount (at the Transfiguration of Chriſt) *Lord*

it is good to be here, Mat. 17. 3. There's no Shelter like this of the Apple-tree, which ſecures from all manner of Storms, be they inward or outward; from Devil, from the envious (wicked) World, from Heart Corruption, or from God hiding his Face, Neither is any Fruit to be compared to its Fruit. A Fruit which never fails a Hungry Soul (which feeds on it) to feed, to fatten, to corroborate the Soul againſt all ſpiritual Qualms and Faintings of Soul. A Fruit which (as ſoon as taſted) brings the perplexed, melancholly, diſtracted, deſpairing Heart and Mind to Rights again. A Fruit which is ſo far from cloying, or ſurfeiting the Believer; that the more and the oftener he makes uſe of it, the more doth he long to be at it again. This Fruit produceth in the Soul of a Believer ſuch a Holy Dropſie (or unquenchable Thirſt) as nothing ſhort of the Beatifical Viſion (in Heaven) will perfectly cure, *Rev.* 7. 16.

Come then, Oh! come all ye Poor, diſtreſſed, melancholly, deſpairing Souls, who dread the Terrible Sentence of the

the Law; who are frightened by th
Devils Temptations, who are read
to die away in Deſpair, of the Agonie
and Wounds which Sin hath occaſion'd
in your Conſciences; ye who are a-
fraid, ye ſhall periſh for want: And ar
afraid that God's Wrath will be your
Portion for ever, haſten under the Sha-
dow of the Spouſes Appletree, leſt
the Avenger of Blood overtake thee.
And for thy Encouragement know it,
that this Appletree affords Shelter to
all comers, to all ſorts of Sinners. Th
oldeſt Sinners, the vileſt, and moſt
notorious Sinners who breath this ſide
Hell and Deſtruction; all will find Wel-
come, none will be rejected who have
a mind to come. *All that the Fathe
giveth me ſhall come unto me, and he
that cometh to me, I will in no wiſe
caſt out*, Jo. 6. 37. *Ho! Every
one that Thirſteth, come ye to the Wa
ters, and he that hath no Money, come
and Eat; yea, come buy Wine and Milk
without Money and without Price*, Iſa.
55. 1, 2. *And the Spirit and the Bride
ſay, come; and let him that heareth
ſay, come; and let him that is athirſt
come, and whoſoever will, let him take
of the Water of Life freely*, Rev. 22. 17.

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All other ſpiritual Phyſitians (and Means of Cure) will be found Inſignificant, and of no value. Here's the Phyſitian who muſt cure thee, if ever thou be ſaved. *Jo.* 8. 36. *Acts* 4. 12. And I dare (boldly) to aſſure thee, that the whole World cannot afford thee a ſafer Phyſitian, with whom to truſt thy Sin-ſick dying Soul, than this dear Lord Jeſus, under whoſe Hands never any Soul yet miſcarry'd, and for cheapneſs never was the like. The Scriptures laſt quoted make this plain, to which I will (only) add, that of the Apoſtle *Paul*. *Wherefore he is able* (*alſo*) *to ſave them to the uttermoſt, that come unto God by him; ſeeing he ever liveth to make Interceſſion for them.* Heb. 7. 25. And in a better and more Encouraging Place of Scripture I cannot end.

FINIS.